

AN
EXPLANATION
OF THE
CEREMONIAL LAVVES

OF MOSES, AS THEY ARE AN-
NEXED TO THE TENNE
COMMANDEMENTS.

Wherin are cleared divers customes
of the Iewes, and also the customes of the
Gentiles, as they have relation to the Iewish,
out of the Originall Tongues, the
Hebrew and Greeke.

Together with directions how to make the right
use of them in Preaching.

All serving to let us see how they leade us as types
to Iesus Christ, whom we see more clearly when
the vayle is taken away.

כל הולך אחר הטעשר

Omnia tendunt ad praxin.

By *John Weems*, of *Lathocker* in *Scotland*, Preacher of Christs Gospell.

LONDON,

Printed by *T. Cotes* for *John Bellamie*, and are to be sold at his shop
at the signe of the three Golden *Lions* in *Cornhill*, neere the
Royall Exchange, 1 63 2.

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Chattman.

HENRY W. NEWTON,

2333

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TO THE RIGHT
HONOVABLE SIR

ROBERT KER of *Ankerhome*,
Knight, Gentleman of his Ma.
Bed-Chamber.

Honourable Sir,



When the Lord was to give
unto his people the Tables
of the Law, the second
time, he commanded the
people to stand at the foot
of the Mount, *Aaron, Nadab,*
and *Abihu*, and the seventy Elders of *Israel*, to
worship a farre off in the middle of the
Mount, and that *Moses* should ascend to the
top of the Mount, & enter within the cloud;
These three represented very well the three
estates of the Church: they who stood at the

Exod. 24. 2, 3, and 18.

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top of the Mount, & enter within the cloud;
These three represented very well the three
estates of the Church: they who stood at the

Exod. 24. 2, 3, and 18.

foot of the Mount, resembled the Jewish Church; *Aaron*, *Nadab*, and *Abihu*, & the seventy who ascended to the middle of the Mount, resembled the Christian Church; and *Moses* who ascended to the top of the Mount, and entered into the cloud, resembled the glorified Church; and the Fathers say of those three, that the Jewish Church was in *extimis*, and that the Christian Church is in *atrijs*; and that the triumphant Church is in *intimis*; that is, the Jewish Church was in the utter court; the Christian Church is in the middle court, and that the glorified Church is in the inner court. Let us make a comparison betwixt the Jewish Church standing at the foot of the Mount, and the Christian Church which standeth in the middle of the Mount, and we shall see a great difference betwixt them two. First, let us compare them in the Priesthood, *Melchizedeck* and *Aaron*. *Melchizedeck* had neither beginning of his dayes, nor end of life, he was borne before the flood, and none who lived after the flood could tell when he was borne, and he lived five hundred yeares after the flood; so that he seemed neither to have beginning nor end of dayes; but the Priests who were after the order of *Aaron*, be-hooved to deduce their genealogies, and of whom

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whom they were descended; or else they were secluded from the Priesthood. Secondly, the Hebrewes say, when the Tabernacle removed, that *Eleazar* the Priest carried the oyle for the Lampes in his right hand, and the anointing oyle in his left hand, the incense in his bosome, and the meat offering upon his shoulder. *Eleazar* was but a figure of Iesus Christ the Highpriest in the Christian Church, who giveth grace, the oyle of the Spirit, for the understanding of the Scriptures, who putteth the odours of sweet incense to our prayers; and lastly, he presenteth the Church as a pure meate-offering to his Father. Next let us compare the people under the Law with these under the Gospell; first, their rites were carnall rites, consisting in these, touch not, taste not, handle not, and even as Fathers forbid their little children to eate of such and such things, or handle them not, they specially restraine their basest senses; but when their sonnes are come to maturity and age, they forbid them to hearken unto evill, or looke unto evill, they restraine their noble senses especially; so because the Iewes were but infants, he trained the up this way, forbidding them to touch, taste, or handle, but he forbiddeth the Christian Church, things of greater

Nehem. 7. 64.

Eleaz. in Num. 4.

Luc. 4. 8. and 28. 45.

Ioh. 1. 16.

Revel. 8. 3.

1 Timot. 2. 5.

Ephes. 5. 26.

1 Cor. 5. 7.

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greater moment; againe, let us compare them them in holinesse; under the Law, holinesse was written but upon the forehead of the Highpriest, but under the Gospell, the Prophet *Zachariah* saith, that holinesse shall bee written upon the horse bridles, to signifie the great measure of holinesse that should bee in the Church under the Gospell. Thirdly, compare them in the measure of their love; under the Law every seventh yeare they were to let their land rest, and to pardon their debtors, and to give a full remission to them: but see how farre the Gospell exceedeth the Law in this, *Peter* asked of Christ if he should pardon his brother seven times, as the Iewes pardoned their debtors the seventh yeare; what answered Christ to him? thou shalt not pardon seven times, nor seven times seven times, but seventy times seven times; and as farre as the Iubile exceeded the seventh yeare, as farre shall your charity exceede the Iubile, that is. to seventy times seven times. Fourthly, compare them in the measure of their knowledge; their measure of knowledge under the Law was very small, all things were covered and wrapped up to them, when they carried, the brazen Altar in the Wildernesse, they covered it with a purple cloath. When they carried

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carried the Arke, it was covered with three coverings, with a vaile, Badgers skins, and a cloath wholly of blew. So the table of the Shewbread had three coverings, all was covered save onely the Laver, and *Moses* face was covered to them with a vaile, when hee came from the Mount; the Priests bare the things which they might not see, To signifie a concealing of a part of the mysteries of the Gospell, afterwards to be revealed; so the people saw but through a grate, but now the Temple of God is opened in the heaven, and there is seene in his Temple the Arke of the Testament; they stood a farre off, things which are hid and obscure, are said by the Hebrewes to be far off, and things wch are cleare and manifest, are said to be neare at hand; thus we see how farre the Gospell exceedeth the Law; but yet we are not to vilifie and count basely of those ceremonies, for the holy Ghost hath registred the least instrument and the basest things in the Sanctuary, and *David* gave to *Salomon* a patterne of the table, Candlestick, Lampes, flesh-hookes and bowles, 1 *Chron.* 28. 11, 17. It may be said perhaps that they had some use then, but old things are past away, and all things are become new, what use then can they have in the Church

Numb. 4. 6.

Coloss. 1. 26.

Heb. 9. 1.

Revel. 11. 19.

Deut. 30. 14.

2 *Cor.* 5. 10.

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Church now; they have no use for signification now in the Church, or to fore-shadow things to come, seeing Christ the Body himselfe is come; yet they have many other good uses, first, we should delight to looke backe to see the antiquitie of them, for even as men delight to behold the cloathes and Armour of their predecessors which they wore long agoe; So should we delight to see the cloathes in which Christ was wrapped in his infancy, and the Cradle in which Christ lay. Secondly, this should teach us to be thankfull to God, that we have so cleare a light under the Gospel, which they had not under the Law; it was a great benefit to learning, when the obscure Hieroglyphicks in *Egypt* were changed into letters, and the darke and mysticall writings of *Plato*, were changed by *Aristotle* into a cleare and plaine forme of writing; faire greater is the benefit that the Church hath now, when the Lord hath changed these figures and ceremonies into the cleare light of the Gospell. Thirdly, these doe let us see that God will performe the rest of his promises as he hath fulfilled all these types already, and lastly, they let us see the miserable estate of the Iewes, who cleave still to these ceremonies as yet. *Hierom* compareth the Iewes before

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fore Christ came into the world, to these that
eate the flesh, and he compared Christians
under the Gospell, to those who eate the
marrow, but he compareth the Iewes after
they had rejected Christ to the dogges who
gnaw the bones, cleaving onely to the killing
letter, but not seeking to Iesus Christ the
quickning Spirit. And now Sir, I dedicate
this part of my labours to you, that it may
remaine a note of my thankfulnessse for your
favours to me. I know Sir, that ye will make
better use of it, then most men in these dayes
doe with such Treatises, casting them by, and
rather reade any trifle, than that which
conduceth to the informing of the soule to
God-ward, yea preaching it selfe they are
weary of, except perhaps some new mans
odde elocution invite them for a fit, but
by and by they looke after a new straine,
as it were for new fashions of cloathes. But I
know Sir your breeding craveth another
thing of you, who was bred up under so wise
and religious a mother, who for the educatiō
of her children, was another *Monica*, as your
selfe and your vertuous sister, *Mistris Katherine*,
are sufficient proofes. I cannot passe by
her name upon this occasion, whose life and
death was to me an instruction. Good cause
* have

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have you to keepe that methode, as yee have begun it in your eldest sonne, so to prosecute the same with your many hopefull children which G O D hath given you by your Noble match, which is one of the best borne Ladies of this Land, who dignifieth her birth by her Christian, humble, and godly life. Sir, beleve me that godlinesse is more true Honour to you than your birth, although you be never so well descended, and to be more esteemed, than the place which yee have about our Gracious King, and more than all morall vertues whatsoever, which are but *splendida peccata*, without piety; your Honour and worldly credite are but trifles compared to this, they cannot keepe a man alive in this world, nor doe him any good in the world to come, *for this is the whole man*, this makes up a complete man, and he is but the shadow of a man that wants this: *The Angels of the Lord pitch round about them that feare him*, and deliver them, and hath any man in this Court gotten more remarkeable deliverances than you have, I am sure ye will not let these benefits of the Lord slip out of your minde, reade often the *sixty two Psalme*, and meditate upon it. *The God of peace that brought againe from the dead, our Lord Iesus, that great Shepheard of the*
sheepe

Eccles. 12. 12.

Psal. 34. 7.

Heb. 12. 20.

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*sheepe, through the blood of the everlasting covenant,
make you perfect in every good worke to doe his will,
working in you that which is pleasing in his sight,
through Iesus Christ, to whom be glory for ever and
ever. Now, for these my labours, if they serve
for any Christian use in the Church, I am sa-
tisfied, and that I may doe so, I humbly pray
to God, and shall still for your prosperity,*

Your Honours still to be com-

manded in the Lord,

Iohn Weemes.

* 2

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A Table of the places of
Scripture explained in this Booke, of
the explanation of the Ceremoni-
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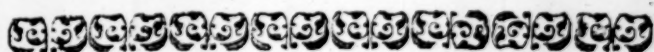
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Additions.

Pag. 171, the Lord gave his people the morall Law and the ceremonies; and the Gospell; when the ceremoniall Law was given, it derogated nothing from the morall Law, there was nothing abrogated or changed in the first Law, or subrogated in place of the morall Law, but when the Gospell came in, the ceremonies were abrogated, *et superinducta est spes melior.*

Pag. 137, 35.

Some Lawes are naturall and ceremoniall, some are iudiciall and ceremoniall, and some are meere ceremoniall; naturall and ceremoniall, where the ground of the Law is naturall, and the ceremony annexed, the ceremony being taken away the naturall part may stand. Example, the father was bound to give his sonne a double portion, because he was his strength, and because he was a type of Christ; take away the type, the morall part standeth. So where the Law is iudiciall and ceremoniall. Example, Cities of refuge were appointed to save the mankiller, and he was to abide there untill the death of the Highpriest; take away this ceremony, and Cities of refuge may remaine. Thirdly, where the law is ceremoniall and iudiciall, a Magistrate cannot make the ceremoniall part, a part of the iudiciall; Example, this was a iudiciall and ceremoniall Law, that the malefactor should be hanged upon a tree, and that he should be cut downe before the night, because he defiled the land, a magistrate may cause hang a theefe now, but he cannot cause hang him as accused or not suffer him to hang all night, because he defiled the Land.



EXERCITATIONS DIVINE.

Of the Ceremoniall Lawes which are annexed to the Commandements in the first and second Tables.

EXERCITAT. I.

Of the reducing of the Ceremonies of the Law in generall unto the Commandements.



He Apostle Paul willeth Timothy to hold fast the forme of sound words which he had heard of him, 2 Tim. 1. 13. In the Syriack it is, *Hbira foramina*, a speech borrowed frō Merchants who have severall boxes or holes wherein they put the severall sorts of Money. So should Divines have proper places of reference

B

tence

נתון proprie capsule in quibus singula monetarum genera ordine certo disponunt ut in promptu singula habeant cum opus fuerit.

rence to which they should referre their severall heads. Amongst the rest it is not the least skill to referre the Ceremonies of the Law rightly, to their owne commandements, and digest them in their severall places.

Thomas. 1. 2. quest. 101.
Art. 4.

The Schoolemen divide the ceremonies in foure sorts, *in sacrificia, sacramenta, sacra, & observantias*, In Sacrifices, Sacraments, holy things, as the place, the time of their worship, &c. and ordinances which they did observe, although all the ceremonies may be reduced to these foure heads, yet we must follow another order, and reduce them to the Commandements.

Some ceremonies belong to all the Commandements,

First, some ceremonies cannot be reduced to one Commandement, but they belong to them all, as to weare fringes upon their garments, is a ceremonie that cannot be referred to one Commandement, because it served for the keeping of all the Commandements, *Num. 15. 39. And it shall be unto you for a fringe, that yee may looke upon it and remember all the Commandements.* So *Deut. 21. 23. He that is hanged is accursed of God*, this ceremonie belongeth to all the Commandements, as the Apostle applyeth it to the breach of the whole Commandements, *Gal. 3. 10. and 13.*

Some ceremonies belong to two Commandements,

Secondly, some ceremonies belong to two Commandements, as the purification of a woman after her child-birth, is a ceremoniall Law which signifieth that they did conceive their children in originall sinne, and therefore had neede to bee purged and purified after their birth. Now because originall sinne is condemned in the first and last Commandement, therefore this ceremoniall Law is annexed to them both: originall sin is condemned in these two Commandements, for in the other commandements where the full consent and act of sinne is forbidden, it is not forbidden.

Thirdly,

Thirdly, some ceremonies, in divers respects, may be referred to divers Commandements, as *Levit. 17. 14. Ye shall eat the blood of no manner of flesh*; as they were to abstaine from blood in reverence of the blood of Christ, which was to be shed for them, then it belongeth to the second Commandement, as the rest of the significative ceremonies; but as they were to abstaine from blood because the life was in it, it was cruelty to eat it, and in that respect it belonged to the first Commandement.

So *Num 18. 21. and 24. and behold I have given the children of Levi all the tenth in Israel for an inheritance.* Now as the priests gathered the tithes, and received them from the people for serving at the Altar, it was a dutie required of them in the second Commandement; therefore it is sayd, *the tenth shall be theirs for their service which they serve, even the service of the Tabernacle of the Congregation*; but as the people payed these Tithes to the Priests, it is a duty required in the first Commandement, to honour them.

So *Deut. 21. 17. He shall give the first borne a double portion of all that he hath*, This ceremoniall Law, as the eldest sonne was a type of Christ, is a dutie of the second Commandement, to give him the double portion; but as he was his fathers first borne, to keepe the families distinguished, that they should not bee confounded in the Tribes, it is a duty required in the first Commandement; because parents should provide for their children.

Lastly, these ceremonies generally for the most part are referred to the second Commandement.

Some ceremonies in divers respects belong to divers commandements.

*Ceremonies belonging to the first Com-
mandement.*

EXERCITAT. II.

*Of the purification of the woman after her child-
birth.*

*Luk. 2. 22. And when the dayes of her purification ac-
cording to the Law of Moyses were accomplished, they
brought him to Ierusalem to present him to the Lord
(as it is written in the Law of the Lord, Every male
that openeth the womb, shall be called holy to the Lord)
and to offer a sacrifice, according to that which is sayd
in the Law of the Lord, a paire of Turtle Doves, or two
young Pigeons.*

*How this ceremoniall
Law pertaineth to the
first Commandement.*

IT may seeme strange to some, how this ceremoniall
Law should belong to the first Commandement;
but this is not strange; for our conception in sinne is
condemned in the Commandements; but it is not con-
demned in any of the Commandements where the act
and full deliberation of the minde is forbidden; there-
fore the negative part is especially condemned in the
last Commandement, and the affirmative is comman-
ded in the first Commandement, which requireth the
purity of our nature, that we may love the Lord with
all our heart; and so the child must crave pardon for his
sinne, *Psal. 51. 5.* and the mother here must offer her sa-
crifice for her selfe and her child.

*Two sorts of uncleane-
nesse, the greater and the
lesser.*

The mother when she conceived and bare a female,
she was uncleane in her great uncleannesse seventeene
dayes,

dayes, and in her lesse uncleannesse shee was uncleane threescore and sixe dayes, *Levit. 12. 4.*

When she conceived and bare a male she was uncleane in her great uncleannesse seven dayes, and shee was in her lesse uncleannesse thirtie three dayes, *Ver. 5.*

The reason why she was longer uncleane when shee bare a female, than when she bare a male, was not morall, because the woman sinned first and not the man; but the reason of this is naturall, because the male is sooner quickned in his mothers bellie, and mooveth more quickly by reason of the greater heat, and dryeth up sooner the humidities than the female doth; the female againe is more slowly quickned by reason of the greater cold and humiditie, and therefore the mother had a longer time prescribed to her for her purification.

The mother when shee was purified, shee was to offer a sacrifice for herselfe and her child.

Some hold that shee was to offer a sacrifice for herselfe, and not for her child; and therefore they read the words this wayes, *When the dayes of her purification are fulfilled for a sonne or for a daughter; shee shall bring a lambe of the first yeere for a burnt offering, &c.* But the Text seemeth rather to be read this wayes, *When the dayes of her purification are fulfilled; for a sonne or for a daughter she shall bring a lambe of the first yeere for a burnt offering.* And the practise of Mary the Virgin confirmeth this, that day that she was purified shee brought a paire of Turtle Doves, or two young Pigeons, and offered them to the Lord for herselfe and for her child.

But it may be sayd, *Luk. 2. 22, Cum impleti essent dies in quibus autis* and when the dayes of her purification were fulfilled, and not of their purification.

Autis is put for *auton*, here, according to the Hebrew

B-3

phrase

The reason why the mother was longer uncleane when she bare a female than when she bare a male.

The mother offered for herselfe and her child when she was purified.

Mary offered a sacrifice for herselfe and for her sonne.

Obj. 1.

Ans.

The Hebrewes put the plurall number for the singular, and the singular for the plurall oft times,

The child was uncleane as long as the mother was uncleane.

phrase, and so it is in the Syriack, for the Hebrews put the plurall number for the singular, as *1st. 12. 17. He was buried in the Cities of David*, that is, in one of the Cities of David, so *Matth. 27. 44. the Theeves railed upon him*, that is, one of the Theeves railed upon him, So *Ionas 1. 5. he went downe into the sides of the ship*, that is, to one of the sides, So *Psal. 1. 3. A tree planted by the rivers of waters*, that is, one of the rivers. So likewise they put the singular number for the plurall number as here, *the dayes of her purification*, for *the dayes of her and his purification*. For so long as the mother was uncleane, the child who suckt her was also uncleane; and Christ who was subject to the Law, although there was no morall uncleannesse in him, yet he was legally uncleane all this time, untill his mother was purified, and this serveth for our great comfort, that hee became uncleane legally, to take away our morall uncleannesse.

Quest.

But if Christ was uncleane all this time, how could he be circumcised the eight day?

Ans.

Christ was but in his great uncleannesse untill the seventh day, as his mother was; and therefore he was circumcised the eight day: but the females who were not circumcised, were uncleane untill the foureteenth day.

Quest.

It may be asked, why *Mary* offered a sacrifice for her purification, seeing she conceived not her child in originall sinne, and this sacrifice was appointed as a remedie against originall sinne?

Ans.

As Christ who knew not sinne yet became legally uncleane for our cause; so he would have his mother also for her legall uncleannesse to offer that sacrifice, which all other women were bound to offer, who were both legally and morally uncleane.

Conclusion.

The Conclusion of this is, as *Elisha* when he cured the un-

unflavory waters of *Iericho* did cast salt into the spring of the waters, *2 King. 2. 21*. So we must crave of God, that he would first purge the bitter roote of originall sinne, before he come to purge our other sinnes. *David* craved pardon of the Lord for this sinne, *Psalme 51. 5*.

EXERCITAT. III.

Of the place of Gods worship.

A ceremoniall appendix of Commandement I I.

Dent. 12. 5. But unto the place which the Lord your God shall chuse out of all your Tribes to put his name there, even unto his habitation shall yee seeke, and thither shall yee come.

THE places which served for the worship of God, were either places commanded by God, or approved by him: places commanded, as the Tabernacle and Temple, places approved by God, was their Synagogues and places of prayer; their Synagogues, *Psal. 74. 8.* they have burnt up all the Synagogues of God in the land, their place of prayer was called *προευχῆ*, in the Syriack, *Domus orationis*, a house of prayer, *Act. 16. 13.* And on the Sabbath day we went out of the City by a river where prayer was wont to be made.

The Tabernacle and Temple were *Loci ut sic*, as the Schoolemen speake; their Synagogues and *προευχῆ*, houses of prayer, were but *Loci ut loci*, therefore they might not sacrifice in them, but when they worshiped in them, they turned alwayes their faces towards the Temple.

Places for worship
approved or command-
ed by God.

Loci { *ut loci*
 ut sic

The

משך appellative hic
sumitur a משך

protraxit, we readenot
that David ever dwelt
in the tents of Kedar
therefore it should be
translated, as in Kedar.

The people might not
come into the court of
the Priests:

The Tabernacle which was the first place commanded for the worship of God, was a type of heaven, *Psal. 15. 1. Lord who shall dwell in thy Tabernacle,* and when they could not have access to the Tabernacle, they thought themselves but like the wandering *Arabians*, that knew not God nor his worship, *Psal. 120. 5. Woe is me that I sojourne so long, dwelling as in the Tents of Kedar.*

This Tabernacle was divided in three parts, the holiest of all, the holy place, and the court of the people.

The holiest of all signified heaven, the second place signified the state of the old Law where the Priests entered in daily and offered for themselves and the people, and the court of the people signified the Church here below.

The people might not come into the holiest of all; but *Esay 56. 7. My house shall be called the house of prayer,* he applyeth this both to the Iewes and Gentiles, which Christ applyeth to the Iewes onely in the Temple of *Jerusalem*, and the Prophet speaketh in *prototipo*, as Christ in *typo*: the Profelytes might not come into the court of the *Israelites*, they stood but in *Atrio Gentium*, in the court of the people, but *Esay* foretelleth that the Gentiles shall have as free access to the house of God, as the Iewes, because his house is the house of prayer, and this *Salomon* foretold, *1 King. 8. 41. If a stranger come from a farre country to call upon thy name, then heare thou in heaven,* that is, grant that they may have as great access to thee as the Iewes have.

When *Herod* built the Temple, he wrote an inscription upon the gate of the court of *Israel*, that no stranger should enter in there under the paine of death; but now this inscription is changed, that whatsoever stranger he be that doth not enter into the house of the

Lord

Lord, shall dye the death: before, the people might not enter into the court of the Priest; but now wee are all Kings and priests to God, *1 Pet. 2. 9.* before, the Levites might enter where the people might not goe, they might goe into the court of the Priests, but not into the holy place; but now all the people are the Lords Levites, *Mal 2. 8. Yee have corrupted the covenant of Levi, saith the Lord of hostes.* Levi here is put for the whole people, and therefore they have as great accessse now as the Priests had. Before, none might enter into the holiest of all, but the High priest once in the yeere, *Heb. 9. 7.* but now all have accessse to the throne of grace, *Heb. 4. 16. Rom. 5. 2.*

The Tabernacle and the Temple were alike in many things, first in the forme, for the Tabernacle was a patterne to the Temple.

Again there was no light in the holiest of all in the Tabernacle; So neyther in the holiest of all in the Temple, and the signification was this, *Rev. 21. 23. and the City had no neede of the Sunne, neyther of the Moone, to shine in it, for the glory of God did lighten it, and the Lambe is the light thereof.* In the holiest of all there was no light, and the High priest when he entred into it kindled smoke, and he saw nothing, because the Lord dwelleth in a cloud, *Psal 18. 11.* he was not able to behold the *shecins* or glory that dwelt in the holiest there was no externall light that came there, but the Lambe was the light, and when we shall be glorified wee shall not see that inaccessible light in which hee dwelleth.

So in the holiest both in the Tabernacle and temple there was no light but the light of the Candlestick, for there were no windows in the Temple to give light to it, and it was compassed round about with Chambers that it could have no light.

The Levites might not goe into the holy place.

הלוי appellative hic
sumitur quis habet
ה prefixum.

A comparison betwixt the Tabernacle and Temple.

In what things they were alike.

How the Lord is sayd to dwell in a cloud.

no light in the Temple but that which the lampe gave,

Ob.

1 Sam. 3. 3. *And ere the lampe of God went out in the Temple of the Lord where the Arke of God was, and Samuel was layd downe to sleepe. Then it may seeme that they had other light, than the light of the candlestick.*

Answ.

Before the lampe of God went out, that is, before the lampes were changed by the Priests, and new lights added; and the signification of this was, the Church should be directed by no light but by the light of the Word, 2 Pet. 1. 19. We have also a more sure word of Prophecie, wherunto yee doe well that yee take heede, as unto a light that shineth in a darke place, untill the day dawne, and the day-starre arise in your hearts.

The Court of the
Priests was not covered.

There was a court for the Priests both in the Tabernacle and Temple, and it was not covered above, to signifie, that the Church here, hath more of the light of nature than of the light of grace,

Againe, the Tabernacle and Temple had the like implements both in the Holiest, and Holiest of all.

And last, the Tabernacle and the Temple served for the same use for Gods worship.

In what things the Ta-
bernacle and Temple
differed

Now let us see wherein they differed. First, the Tabernacle was moveable, and the other was fixed; the moyceable Tabernacle signified our estate and condition here, and the Temple which was unmoveable signified our estate in future glory.

The Tabernacle had;
not the court of the
Gentiles,

Secondly, the Temple was much more large than the Tabernacle; the Tabernacle had not the court of the Gentiles as the temple had, there was but one golden candlestick in the Tabernacle, and ten in the Temple, 1 King. 7. 49. So in the Tabernacle was but one brazen Laver, & in the Temple there were ten: so there were but two Cherubims in the Tabernacle, but foure in the Temple.

Lastly, the Tabernacle indured not so long as the Temple did; and when the Tabernacle had no use, it was layd up in the Temple.

The

The Conclusion of this is, the Tabernacle gave place to the Temple: So both the Temple and the Tabernacle gave way to Iesus Christ, who was both the true Tabernacle and Temple, and of whom they were but types.

Conclusion.

EXERCITAT. III.

Of the Arke.

A Ceremoniall Appendix of Command 2.

Exod. 25. 17. *And thou shalt make a Mercie seate of pure Gold, &c. vers. 22. and there I will meete with thee, and I will commune with thee from above the Mercy seat, betwixt the two Cherubims which are upon the Arke of the Testimony.*

THE Arke was that place from which the Lord gave his answers to his people, & therefore it is called *Debbir, his speaking place*, 1 King. 6. 23. and it was a type of Christ, by whom God speaketh to his Church, and it was called *his strength*, Psal. 132. 8. and 78. 61. and *his glory*, 1 Sam. 4. 20. and the *King of Glory*, Psal. 24. 7. and the *place of the soles of his feete*, Esay. 43. 7. and *his foote-stoole*, Psal. 99. 5.

How is it both called *the place of the soles of his feete*, and *his glory*?

Because all which is in God is glorious, there is no base thing in him. If the feete of those who preach the Gospel be beautiful, Rom. 10. 15. much more all that is in him is beautifull and glorious.

The divers names given to the Arke.

דְּבִיר *adyrum quasi*

Oraculum Dei loquutorium dictum quod aens inde ressonja daret.

Quest.

Ans.

The Arke called the propitiatorie.

שְׁכִינָה *divinitas,*
gloria divina inter ho-
mines habitans a שֵׁכֶן
habitare.

Why the Cherubims looked downward,

The people were commanded to worship before the Arke.

They worshipped before the Arke because the glory of the Lord dwelleth there.

The Arke is called the propitiatory, *Rom. 3. 25. 1 Iob. 2. 2.* which covereth our sinnes, and it covereth the Tables of the Law that it should not rise up against us to condemne us, *Shecina*, or the majestie of God dwelt upon this Arke, it was called *Shecina*, from *Shacan, habitare*, and it signified Christ dwelling with men, *Reve. 21. 3. Zach. 2. 10.*

The Cherubims stood upon the mercieseat with their faces looking downward towards the propitiatory, and *Peter* alludeth to this, *1 Pet. 1. 12. which things the Angels desire to looke unto*, the Angels looke down to the propitiatory, but they looke not one towards another; For then they should have had their faces towards *Shecina*, the glorious majestie which they could not endure to behold; and here is our comfort, that we may behold God in Christ, when the vaile of his flesh is put betwixt us and him to cover his majestie, for otherwayes he were a consuming fire and we could not behold him.

The Lord commanded them to bow before the Arke, and to *worship at his footestoole*, *Psal. 99. 5.* the reason was; because the divine majestie dwelt there.

The Lord dwelt in the cloud, in the pillar of fire, in the rocke, and in the bush, *Deut. 33. 16. for the good will of him who dwelt in the bush.* So the Lord is with his sacrament, so the Lord appeared in majestie, and so he dwelt amongst us in the flesh here. They were not to bow before him when he appeared in his types, as in the cloud, in the bush, and in the fyre; neyther when he manifested himselfe in his Sacraments, but when he manifested himselfe in the flesh, and united our nature hypostatically to his God-head, here wee are to worship him: and so when he appeared in glory and majestie above the Arke betwixt the Cherubims, they were bound to worship him, and when he appeared in

in the Temple, *E/ay. 6.*

The Lord had a threefold Arke, first, a fluctuant Arke, as that Arke of *Noah*. Secondly, an ambulatory Arke which was the Arke in the Wildernesse, and before the Temple was builded, and thirdly, the fixed Arke in the Temple.

The fluctuant Arke of *Noah* signified the tossed and troubled estate of the Church in the world here, it is represented also by the ship in which Christ and his Apostles were; this ship was mightily tossed, and Christ was sleeping in the meantime in the ship, the Disciples cryed out and bad Christ awake, for they were ready to perish, and Christ awoke and calmed the storme; the fluctuant Arke is like the Church tossed to and fro, and Christ in the meane time seemeth to be sleeping, yet he hath a care that the barke perish not.

The second Arke was that which *Moyse* made, and it was the ambulatory Arke, this Arke remained in the Tabernacle from the dayes of *Moyse* untill the dayes of *Eli*, and then they brought it out against the *Philistims*, where it was taken by them, *1 Sam. 4. 11.* After that the *Philistims* had taken it, they caried it to their five Cities, *Asdod, Gath, Ekron, Eskalon and Gaza*, *1 Sam. 5.* and there it remained in the countrie of the *Philistims* seven monthes, *1 Sam. 6. 1.* but when the Lord plagued them, they sent it away upon a new cart to *Bethshemesh*, but the Lord smote the men of *Bethshemesh* also, because they looked into the Arke, therefore they sent for the men of *Keriath-jearim* to fetch the Arke, So they brought it to *Keriath-jearim* where it remained in the house of *Aminadab, in the hill*, *1 Sam. 7. 1.* and from thence it was caried into the house of *Obed-Edom the Gittite*, *1 Chron. 13.* and from thence to *David's* house at *Ierusalem*, where hee made a Tent for it, the

A threefold Arke

תֵּכָר

What the Arke of *Noah* signified.

אָרְכָּה arca

The places whereunto the Arke was caried after it was separated from the Tabernacle.

גִּבְעָה mons, appellative hic sumitur & non proprie.

The Arke is sayd to rest in the Temple.

Why the staves were not taken from the Arke in the Temple.

Conclusion.

Arke was never in *Gibea*, for that was in the Tribe of *Benjamin*; neyther did *Aminadab* dwell in *Gibea*, but *Kiriath-jearim*, which was in the Tribe of *Juda*; this error that it was in *Gibea* arose of this, because they translated *gibhna*, *Gibea*, a proper name, whereas it should be translated *A hill*, appellative, and *Aminadab* dwelt in this hill, 2 *Sam.* 6. 2. 3.

The third Arke was *Salomons* Arke which he setled in the Temple of *Jerusalem*, the same in substance, but wandring before; it had more Cherubims than it had when it was in the Tabernacle, there were but two Cherubims in the Tabernacle, but foure in the Temple. And now it is sayd to rest, 1 *Chron.* 23. 25. *The Lord God hath given rest to his people*, and in regard of the unstayednesse of it before *Moyse* sayd to the people, *ye are not yet come to your rest*, *Deut.* 12. 9.

But it is to be observed, that when it was setled in the Temple, the staves which caried it were not taken away; although they were hid and did not appeare, as they did when the *Coathites* caried it, *yet the ends of the staves were seene out in the holy place before the Oracle*, 1 *King.* 8. 8. this was done to let the *Iewes* understand, that if they abused this Arke, the Testimonie of his presence, and put their trust onely in it; that the staves were ready to be pulled out againe to carry it from them.

The Conclusion of this, although the Arke was the pledge of Gods presence to the *Iewes*, and sanctified the places where it came, as *Salomon* sayd, *The places are holy whereinto the Arke of the Lord hath come*, 2 *Chro.* 8. 11. yet it was but the furniture of a worldly sanctuary, *Heb.* 9. 1. and under the Gospel to be done away, that men should say no more *the Arke of the covenant of the Lord*; at that time they shall call *Jerusalem* the throne of the Lord, *Jer.* 3. 16. the Church then shall be his Arke, and he shal sit upon it, because it shall be sanctified, & all shal have accessse to the holiest.

EXER-

EXERCITAT. V.

Where they worshipped when the Arke and Tabernacle were separated.

A ceremoniall appendix of Command. 2.

1 King. 3. 4. And the King went to Gibeon to sacrifice there; for that was the great high place, a thousand burnt offerings did Salomon offer upon that Altar.

MOyses Tabernacle was removed from Shiloh, Psal. 78. 60. He refused the Tabernacle of Shiloh; and it seemeth to have been transported at that time, when the Arke was taken out of it, and the Philistims had overcome the Israelites, 1 Sam. 4. 11. It was removed from Shilo, Iere. 17. 12. But goe yee now into my place which was in Shilo; where I set my name at the first, and see what I did to it, and Psal. 78. 67. Moreover he refused the Tabernacle of Ioseph, and chose not the Tribe of Ephraim, but he chose the Tribe of Iudah: the Mount Sion which he loved, that is, hee rejected Shiloh which stood in the Tribe of Ephraim, and the Tabernacle of Ioseph, because Ephraim was Iosephs sonne.

The Tabernacle was transported from Shiloh to Nob, a Citie of the Priests unto which David did flie; from thence it was transported to Gibeon, a Citie in the Tribe of Benjamin, where it remained untill Salomon brought it to Ierusalem, 2 Chro. 1. 3. And Salomon & al the Congregation with him went unto the high place which was in Gibeon; for there was the Tabernacle of the Congregation of God, which Moyses the servant of God had made in the Wildernesse.

From

The Tabernacle removed from Shilo after the Arke was taken out of it.

The Tabernacle carried to Nob.

Salomon brought the Tabernacle to Ierusalem.

From thence *Salomon* brought the Tabernacle of the Congregation into the Temple of the Lord, *2 Cor. 5. 5. 6. 7.* And the Priests brought the Arke of the covenant of the Lord unto his owne place; but the Tabernacle, as the Hebrewes say, was layd up without any more use.

Quest.

When the Arke and the Tabernacle were separated, whether might they worship in any other place then before the Arke or the Tabernacle?

Ans.

Who might sacrifice in other places then at the Arke or Tabernacle.

These who had an extraordinary warrant, as *Salomon*, *David*, and such, sacrificed in other places; as *Samuel* sacrificed at *Rama*, and *David* built an Altar in the threshing floore of *Arauna* the *Iebusite*, and sacrificed there; and the Hebrewes say, *Aram privatam non esse licitam nisi Prophetis.*

Sometimes the sacrifice, Priest and place are changed.

In extraordinary sacrifices yee shall see sometimes the place onely changed, as in *Samuel* and *David*s sacrificing; sometimes the Lord changed the place, the sacrifice, and the Priests; he changed the sacrifice when *Gideon* had prepared a Kid for a feast to the Angell, the Kid was onely to bee offered in a sacrifice for the sinne of the Prince, *Leviticus. 4. 2.* yet hee offered the Kid here; then no sacrifice was boiled before it was offered; but this was boiled first, and then offered; then he offered the bread for the meat offering, and the broth for the drinke offering: and the Priest was changed, the Angell was the Priest, and *Gideon* was the Levite; and last the place was changed. The Lord who is the lawgiver, and giveth lawes to men, and not to himselfe, he may change time, place, and person as he pleaseth.

Gideons sacrifice.

Quest.

What are we to thinke of *Salomons* sacrificing in *Gibeon*, *1 King. 3. 3.* And *Salomon* loved the Lord walking in his statutes, as *David* his father, onely hee sacrificed and burnt incense in high places.

Ans.

Salomon sacrificed upon the brasen Altar which was in

in Gileon, as his father did, 1 Chr. x. 30. this is not set downe as a blemish to Salomon, as if he had done any thing otherwise then his father; for he loved the Lord, and walked in his statutes as his father David: and *nak* here is not *particula exceptiva vel exclusiva*, but only *restrictiva*; that is, he sacrificed in no other places, but onely in the place where hee saw his father sacrifice.

What are we to thinke of the peoples sacrificing in the high places before the Temple was built, 1 King. 3. *onely the people sacrificed in the high places; because there was no house built unto the name of the Lord in those dayes.*

Some answer that there were three sorts of those who sacrificed in those dayes, first, those who sacrificed to the true God in a place appointed by him; secondly, some sacrificing to the true God, but in a place not appointed or allowed; and thirdly, some sacrificing to Idols in a place not appointed by him: and they make the people sacrificing in high places because the Temple was not built yet, to be worshippers of the second sort; but if we shall looke in what sense the high places are taken usually in the Scriptures, we shall finde that they signifie a place where they worshipped false gods.

What Altars are these, Psal. 84. 3. which David speaketh of when he saith, *yea the Sparrow hath found a house, and the Swallow a nest for her selfe where she may lay her young ones, even thine Altar;* Seeing no uncleane thing was permitted to enter within the Temple; and the Hebrewes write, that there was *cole g'reebb* a scar-crow set up upon the Temple to fright the fowles, that they might not come neare it.

By the *Altars* here, are meant the Altars which were built in the high places to the Lord by the Prophets,

d

be-

Salomon fired net in offering in Gileon.

נֶקֶד est particula restrictiva, non exclusiva vel exceptiva.

Quest.

Ans.

Three sorts of those who sacrificed before the Temple was builded.

The high places in the Scriptures usually are taken in an evil sense.

Quest.

כֹּלֵא עֵיב
inhibens corruptum

Ans.

What Altars are meant that David speaketh of.

before the Temple was built; for as yet *Salomons* Temple was not builded: or it may be sayd that *David* spake this by the spirit of prophesie, of the Altars in the time of the captivitie, when the Swallowes built their nests in the ruins of the Altars.

Quest.

What Altars doth *Elias* meane of, when hee saith, *they have destroyed thine Altars*, seeing now there were no Altars in the high places, which were the Lords Altars?

Ans.

By Altars is meant the meanes of Gods worship.

They have destroyed thy Altars, that is, all the meanes of thy worship; or if we take the Altars literally, it may be understood of those Altars built by the Prophets extraordinarily after the Temple was built, as *Elias* built an Altar in mount *Carmel*.

The Iewes adde farther, that all the times that they sacrificed upon these Altars, they sacrificed a female and not a male, 1 *Sam.* 7. 9. *vajagnalehu, & obtulit ipsum*; but the critickes of the Iewes, the *Masoreth* readeth it *vajagnaleah*, that is, they offered a female upon these Altars, and not a male.

Offering of sacrifice upon the high places was found fault with after the Temple was built; *zehosaphat* is blamed for this, that he tooke not away the high places, 1 *King.* 2. 2. 43. and likewise *Asa*, 1 *King.* 15. 14. because he tooke not away the high places; but the Lord commended *Ezekiah* much for taking away the high places, yet *Rabsache* blamed him for taking away these high places and Altars, *Esay* 36. 7.

The Conclusion of this is, the Lord by degrees withdrew his typicall presence from the Iewes, first, he separated the Arke and the Tabernacle, secondly, the Arke from the Temple, thirdly, hee destroyed the Temple, that they might looke onely to him who was both the Arke, the Tabernacle, and the Temple.

EXER-

ויעלה
ויעלה
ויעלה

It was a fault to offer in the high places after the Temple was builded.

Conclusion.

EXERCITAT. VI.

Of the situation of the Citie of Jerusalem.

A ceremoniall appendix of Command. 2.

Pfal 48. Beautifull for situation, the joy of the whole earth is mount Sion, on the sides of the north the City of the great king.

Ierusalem was compassed about with Hills and Valleys, the Hiles were *Gareb*, *Calvarie*, *Gihon*, *Aceldama*, *Olivet*, the Valleyes were the Valley of dead *Carkases*, *Tyrepeum*, the Valley of *Iehosaphat* or *hinnon*, or the Kings dale.

The Citie it selfe stood upon foure Hills, *Sion* towards the south; *Akra* towards the north, upon which *Salem* stood; *Moriab* betwixt *Sion* and *Akra*; and *Bezetha* betwixt *Akra* and *Moriab*; and betwixt *Sion* and *Moriab* lay the great gulfe of *Millo*.

Vpon every one of these hills there is some notable thing to be observed; upon mount *Gareb* all the Lepers were put, therefore it is called, the hill of Scabbes, *Iere. 31. 39.* upon mount *Calvarie* Christ was crucified; upon *Gihon* *Salomon* was anoynted King; In *Aceldama* was the *potters field* which was bought with the price of the just one, for the buriall of strangers, *amos 2. 6. Act. 1. 19.* upon mount *Olivet* Christ was taken up to Heaven.

Vpon mount *Sion* stood the fort of the *Iebusites*, which *David* taking in afterwards, called it the Citie of *David*, there he built his house. In mount *Akra* stood the old Citie *Salem*, where *Melchizedeck* dwelt, and it is called

The Hills compassed
Jerusalem.

The Hills upon which
Jerusalem stood.

Some memorable
things done on every
one of the Hills.

The Citie of *David*
stood in *Sion*.

הקרה *obviam*
veniens.

In mount *Moriah* *Abraham* would have offered his sonne.

The new towne of *Ierusalem* stood in *Bezetha* called the upper Mercat.

The gulfe *Millo*.

של מעלה
ירושלים
Ierusalem superior.
של מטה
ירושלים
Ierusalem inferior.

Akra from *bakkara*, *obviam venit*, because there hee met *Abraham* and blessed him when he returned from the slaughter of the Kings, *Gen. 14. 19.* Vpon mount *Moriah* *Abraham* would have offered his sonne *Isaac*, *Gen. 22.* and here the Angell stood with a drawne sword in his hand above the threshing floore of *Arauna* the *Iebusite*; and upon this mount afterwards was the Temple of *Salomon* builded.

In *Bezetha* was builded the new towne of *Ierusalem*, called *forum inferius*, in respect of *forum superius* that was in *Sion*. To the north of *Bezetha* and *Akra* stood the new towne builded by *Hezekiah* which he compassed round about with a wall called *murus tertius*, for the first wall was builded by *David* round about *Sion*, even to the Sheep-gate; the second wall was builded by *Salomon* round about *Bezetha*, and joyned with the first wall at the Sheepe-gate; the third wall was builded by *Hezekiah* joyning it to the old wall of the City *Salem*, and compassed round about mount *Akra* to the water gate, where it joyned with the second wall.

Millo was a deepe gulfe lying to the north of *Sion*, & to the south of *Moriah*; this gulfe *Salomon* filled up when he builded his owne house, the Queenes house and the house of *Lebanon*.

Mount *Sion* in which the City of *David* stood, was called the upper towne, and the rest that were towards the north of it, *Salem* and *Bezetha*, were called the nether towne, and to this the Apostle alludeth, *Gal. 4. 25.* *Ierusalem* which is beneath, and *Ierusalem* which is above; *Ierusalem* which is above signified anogogical-ly the triumphant Church, but allegorically the free children begotten within the covenant of grace; and *Ierusalem* below signified the children of the bond woman; and for this cause it is put in the duall number

Ierusalajim,

Ierusalem; because it consisteth of two Cities which the Greekes call διώπολιν & χιτώπολιν. So *Jacobs* armie is called *mahanajm*, consisting of two armies, one heavenly, another earthly; to these two *Salomon* compareth the Church, *Cant. 6.13. what wilt yee see in the Shulamite*; as it were the company of *Manahaim*, or two armies, shee consisted partly of Citizens in the triumphant Church, and partly of Citizens in the militant.

Ierusalem is sometimes called *Sion*, and sometimes *Moriah*, and *Sion* is called, the hill of God, *Psal. 68.15.* that is, an excellent hill; for the Hebrewes wanting the superlative, they supply it by adding the name God, by which they understand that which is most excellent and great in that kind, *Psal. 80.11. The trees of it were like the Cedars of God*, that is, excellent Cedars, So *1 Sam. 18.10. the evil spirit of the Lord came upon Saul*, that is, a very evill spirit. So *Ierusalem* is called the daughter of *Sion*, that is, *Sion* herselfe, as the Sonne of man, that is, a man.

When *Ierusalem* and *Sion* are set together, they are so to be understood, as a repetition of the selfesame thing for the more earnest expression, as *Zach. 9.9. O daughter of Sion, O daughter of Ierusalem*, here the explaining of the one word by the other, carrieth a great weight with it. So *Psal. 92.9. For loe thine enemies, O Lord, for loe, thine enemies, O Lord, shall perish*, that is, they shall surely perish.

Moriah is also taken for all the hills whereupon the City stood, *Gen. 22.2. Goe to the Land of vision*, that is, to the land of *Moriah*, but *Abraham* seeing that excellent vision, *vers. 14.* of which Christ spake, *Iob. 8.56. Abraham rejoiced to see my day*, he appropriated the generall name, particularly to this mountaine, and called it *Moriah*.

How is *David* sayd to bring the head of *Goliath* to
d 2 *Ierusalem*

ירושלים

Ierusalem is sometimes called *Sion*, and sometimes *Moriah*.

Ierusalem and *Sion* put together for the more earnest expression.

Moriah taken largely for all the hills in *Ierusalem*.

Quest.

Ierusalem, 1 Sam. 17. 54. seeing he had not taken in *Ierusalem* a long time after?

Ans.

That part of *Ierusalem* which stood in the tribe of *Benjamin* was taken in by *Saul* before, and to this part *David* brought the head of *Goliath*; but the other part was possessed still by the *Iebusites* untill *David* was crowned King both over *Israel* and *Juda*, and the first victory that he got after he was crowned King over both *Israel* and *Juda*, was over the *Iebusites*.

Ierusalem is called the *midst of the earth*, Ezek. 38. 12. in the originall *Tabbur umbilicus*, because it stood upon the hils, as the Navell doth in the Bodie; by this is understood that parable of *Gaal*, Iudg. 9. 37. Behold people came downe from the Navell of the earth, that is, from *Ierusalem*, hence all the Regions round about *Ierusalem* take their denomination from the situation of it, Psalm. 89. 12. the north and the sea thou hast created them, and it is called the north in respect of *Ierusalem*. So Psalm. 107. 3. From the East, and from the West, and from the North, & from the sea. Here the mediterranean Sea in the Scriptures is put for the South in respect of *Ierusalem*; therefore the situation of the heavens is not taken from the body of man in the Scripture, as the Philosophers say, but from the Lord dwelling betwixt the Cherubims in the west end of the Temple of *Ierusalem*; who sitteth betwixt the Cherubims, looking alwayes towards the East, and then his right hand was to the South, and his left hand to the North, Psalm. 68. 4. extoll him, qui equitat super ad occasum, who rideth upon the west; because the Cherubims stood in the west end of the Temple.

The Conclusion of this is, *Ierusalem* being in the center of the earth, and the line of the Gospel going out from it to be preached throug the whole earth, to gather in the Church of the Gentiles to the Iewes, whereby they might make a compacted Citie; therefore glorious
things

טבור *umbilicus*, metaphorice Locus editus. why *Ierusalem* is called the midst or the navil of the earth

Other countries take their denominations from the situation of *Ierusalem*.

The situation of the heavens is taken from the Lord dwelling betwixt the Cherubims.

ערב *est vespers occasus* ערב *est locus campestris*, et pluraliter ערבור *Cali: hinc est quod quidam vertunt Equitat super ad Occasum: Alii, insidet amenitatibus: Alii, Equitat super Celos.*

things are spoken of it. So *Ier. 3. 17.* *All the Nations shall be gathered unto it, to the name of the Lord to Ierusalem,* in the originall it is, *Venikenu,* They shall run in a line; for the Gospel went out from *Ierusalem*, the sound thereof went to the ends of the earth, *Psal. 19. 5.* in the originall it is, *the line thereof:* for *Ierusalem* was as the center, and the lines went from the center to the ends of the whole earth, and the same way that the lines went out from it: So shall all Nations returne by the same lines, and bee gathered into *Ierusalem* which is above.

וְנִקְוָה
קוֹמָה
linea eorum.

EXERCITAT. VII.

In what Tribe the Temple stood.
A ceremoniall appendix of Command. 2.

Ezek. 43. 12. *This is the Law of the house, Vpon the top of the mountaine the whole limit thereof round about shall be most holy: behold this is the Law of the house.*

THAT we may the better understand to what Tribe the Temple of *Ierusalem* did belong, we must marke that the Lord commanded in his Law that neyther the Tribes, their possessions, nor generations should be confounded; to the end, they might know of what Tribe Christ should come, who was to come of the seede of *David* according to the flesh: therefore he caused to divide the Land into Tribes, *Num. 36. 2.* and he commanded that they should not dispoſe of their possessions cyther amongſt themſelves, or to ſtrangers; therefore if a poore man for poverty had morgaged his poſſeſſion, the Lord appointed the yeere of Iubile that it might returne to him againe that yeere, *Levit. 15. 10.*

Why the Tribes were kept diſtinct.

Now

To which Tribe the
Temple belonged.

יִרְשׁ

verbum contrarie
significationis

The Temple ascribed
to the Tribe of
Benjamin.

Why *Benjamin* is cal-
led a ravening Woolfe.

The Temple ascribed
to the Tribe of *Juda*.

Now *Juda* having gotten his lot, and *Benjamin* his (for upon these two Tribes the Temple did stand) the question is, to which of these it did belong? for sometimes it is given to the Tribe of *Juda*, *Iosh. 15. 63.* as for the *Iebusites the inhabitants of Ierusalem, the children of Israel could not drive them out, but the Iebusites dwell with the children of Judah at Ierusalem unto this day*, In the originall it is, *Iarash, exhereditare*, to cast them out of their possessions. Sometimes to the Tribe of *Benjamin*, *Judg. 1. 25. Iosh. 18. 20. and Nebe. 11. 24. Ierusalem* could not belong to them both alike, for mount *Moriah* standeth betwixt the upper and lower Citie, the upper belonged to the Tribe of *Juda*, and the lower to *Benjamin*, but to which of the Tribes doth mount *Morrah* belong? it seemeth to be ascribed to the Tribe of *Benjamin* by the testament of *Jacob*, as the scepter to the Tribe of *Juda*; for *Jacob* saith in his testament, *Benjamin shall ravine as a Woolfe: in the morning he shall devour the prey, and at night he shall divide the spoyle. Gen. 49. 27.* by which is signified the Altar upon which the sacrifices were burnt, and the blood powred out at the foote of the Altar: for the Priests killed the sacrifice in the morning, and divided the spoyle, that is, the things which they had gotten from the people, they divided amongst themselves at night; they call the Altar the ravening Woolfe, and the Priests the dividers of the spoyle.

Against the Tribe of *Juda* vendicateth the Temple to them, *Psal. 78. 67. he refused the Tabernacle of Ioseph, and chose not the Tribe of Ephraim; but chose the Tribe of Iuda, the mount Sion which he loved, and he built his sanctuary like high places, like the earth which he hath established for ever*, meaning the Temple, which was builded in this Tribe.

But that we may decide the question, we must marke that the Temple was builded upon mount *Moriah*,

2 Chro.

2 Chron. 3. 1. this mount *Moriah* was divided from mount *Akra* by a great valley, but in the time of the *Macchabees* they filled up this valley, that they might joyn the Citie to the Temple, and made the top of mount *Akra* lower, that they might see the Temple in the Citie.

The upper and the neather Citie were divided by a great valley which *Iosephus* calleth *Tyropæon*, & in the Scriptures *Millo*. If the line be drawne through this valley, then it leaveth *Sion* towards the South in the Tribe of *Juda*, and mount *Moriah* with *Salem* and *Akra* towards the North, in the Tribe of *Benjamin*, but if the line be drawne through the valley which was filled up by the *Macchabees*, then mount *Moriah* is conjoyned with *Sion* in the Tribe of *Juda*; for the Temple was builded in the threshing floore of *Arauna* the *Iebusite*; and the *Iebusites* dwell upon mount *Sion*: therefore the division by this valley cannot shew us in what Tribe the Temple stood; So that we must search out another line, which separateth the Tribe of *Juda* from *Benjamin*; which line being to the north of *Juda*, must be upon the south of *Benjamin*, the two extreames of this line are set downe, *Iosb. 15. 5.* where he describeth the borders of *Juda*; the east part of the line tendeth towards the dead Sea, at that part where *Jordan* entereth into it, called *Lingua maris*; and the west part of the line tendeth towards the great Sea, called the mediterranean Sea; these are his words; *For the east border was the salt Sea, even to the end of Jordan*, this was the dead Sea where *Sodome* and *Gomorrah* stood, *And their border in the north quarter, was from the bay of the Sea at the uttermost part of Jordan. Iosb. 15. 5.* This was towards the east, the line was stretched forth towards the west to *En-rogel* which is a fountaine in the valley of *Hinnom* where the valley *Tyropæon* endeth. Now

The Temple was builded upon mount *Moriah*.

How the upper and neather Citie of *Jerusalem* were divided,

The line which divided *Juda* from *Benjamin* reached from the dead Sea to the Mediterranean Sea.

The line cometh from *En-rogel* thorow the valley of *Hinnom* to the tongue of the Sea.

if yee will stretch out the line from the fountaine of *En-rogel* to the tongue of the Sea, it must be drawne through the valley of *Hinnom*, to the north of mount *Sion*, and then it is subjoynd, *vers. 9.* (speaking of *Moriah*) *and the border was drawne from the top of the hill unto the fountaine of the water of Nephtoth*, which is over against *Hinnom* towards the west, and to the valley of *Rephaim* towards the north, for *Issh. 18. 16.* maketh mention of two valleyes, one towards the east of the Citie, called *Hinnom*, upon the west of which lieth the hill *Moriah* and the Temple; the other valley is called the valley of *Rephaim* or of *Gyants*, lying towards the west and south of mount *Sion*, then the north part of that valley must stretch towards mount *Moriah*, and the line which divideth the Citie and the mountaine thereof to wit *Moriah*, in two parts, must touch the valley of *Rephaim* towards the north, the same division is set downe, *Neh. 11. 24.* So that *Benjamin* had the north side of this line, and *Juda* the south, and the line stretching over the top of mount *Moriah*, it went through the middle of the Temple, and through the holiest of all; so that the one halfe of the Temple stood in the Tribe of *Juda*, and the other in the Tribe of *Benjamin*; the one halfe of the Arke in the one Tribe, and the other in the other; and of the foure Cherubims, two stood in one Tribe, and two in another; and God himselfe sitting betwixt the wings of the Cherubims is sayd to dwell (*ce thephau*) betwixt his shoulders, that is, in *Ierusalem* where the Temple stood in the very borders of *Juda* and *Benjamin*. *Cetheph* signifieth the borders or marches, as if he should say, he shall dwell in the very outmost borders of *Juda* and *Benjamin*.

Now for the better understanding of these things which haue beene spoken before, marke this figure following.

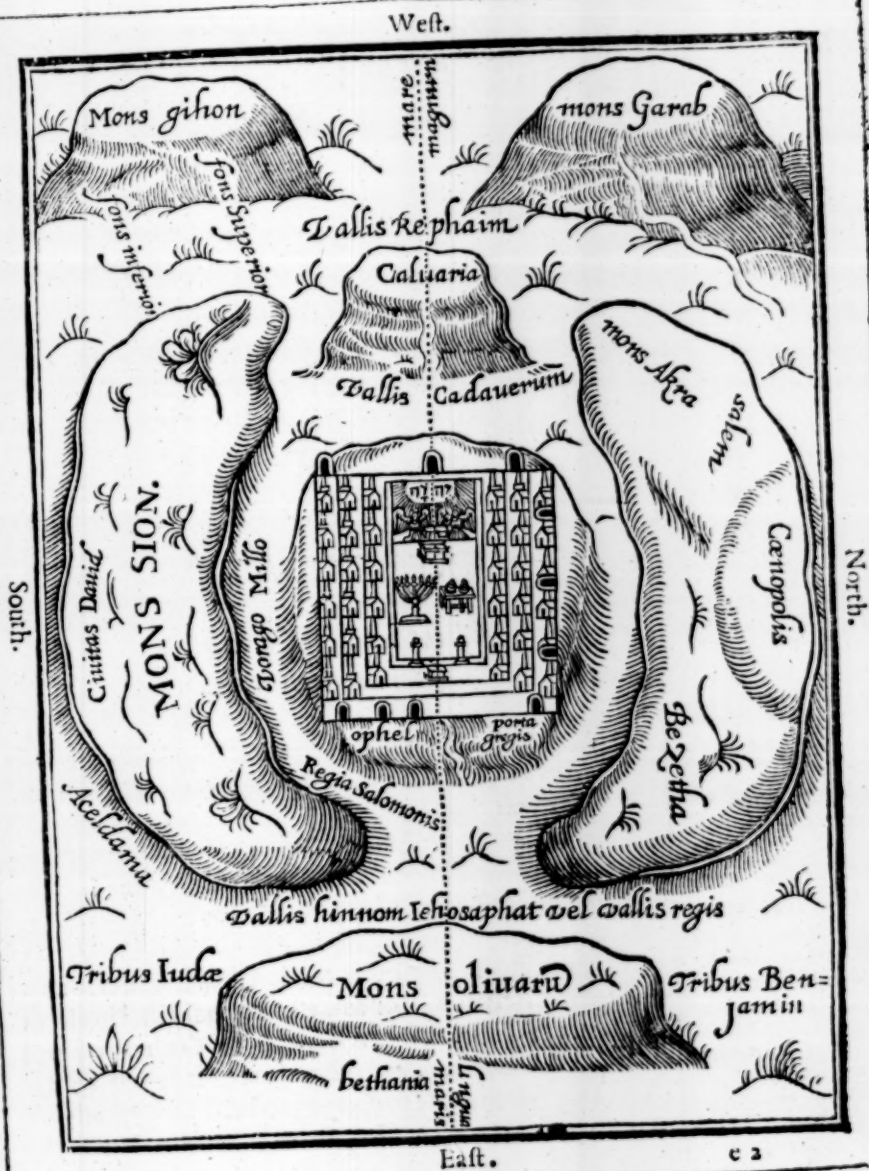
And

The line goeth directly
over the top of Mount
Moriah.

The line goeth through
the midst of the Tem-
ple, the holiest, and
holiest of all, and
betwixt the Chera-
bims.

How God is sayd to
dwell betwixt his shoul-
ders.

כְּתֵף humerus
vel extremitas alicui-
us rei.



Why *Salomons* Throne
had a Bullock and an
Oxe.

Conclusion.

And for this cause it was that *Salomon* had in his throne twelve Lions upholding it, but on the seat where he sat and leaned his armes, there was a Bullock and a Lyon; the Lyon for *Iuda* and the Bullock for *Benjamin*: by which was signified; when ten Tribes should be rent from his crowne, that *Iuda*, and *Benjamin* should cleave together and uphold the Temple; both *Iuda* and *Benjamin* went in captivitie together, came home together, and builded the Temple together.

The Conclusion of this is, the kingdome and the priesthood should never be separated; for most of the Priests dwelt in the lower citie in the Tribe of *Benjamin* and the kingly Scepter was in *Iuda* the upper Citie.

EXERCITAT. VIII.

Of the Temple of Ierusalem.
Commandement 2.

1 King. 8. 30. Hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray towards this place.

THE Lord made choise of this Temple, not so much for himselfe as for his people; for *God dwelleth not in houses made with hands, Act. 7. 48.*

God sitting himselfe to mans capacitie, doth as a Prince useth to doe; for as a Prince maketh choise of some great Citie for his residence; so doth the Lord make choise of *Ierusalem*: therefore it is called *the Citie of the great King, Matth. 5. 36.* and as a prince hath his palace within a great Citie; so hath the Lord his Temple

The Lord canst to
build the temple not so
much for himselfe as for
mans cause.

The Lord compared
to a Prince in his
princely house.

ple within *Jerusalem*; and therefore it is called the *place of his habitation*, *Psal.* 76. 2. and as a Prince hath his palace distinguished in so many courts: so was the Temple of *Jerusalem*: and as they have their furnished Tables; so the Lord hath his Altar for his Table, *Mala.* 1. 7. and and his appointed time for dinner and supper, were the morning and evening Sacrifices, *Psal.* 50. 10. *Every beast of the forest is mine, and the cattell upon a thousand hills. If I be hungry I will not tell thee.*

This Temple was called the *throne of his glory*, *Iere.* 14. 21. *So the perfection of beauty, and the joy of the whole earth*, *Lament.* 2. 15. *So the place of his rest*, *Psal.* 132. 14. and *I Chro.* 6. 41.

It was divided into three parts, and therefore, *Iere.* 7. 4. useth a threefold repetition to note these three parts of the Temple.

The first was the holiest, the *Seventy* call it *ἁγίον*, it is also called *Oraculum*, *Exod.* 25. 22. and it called *Sanctum Sanctorum*, the holy of the holiest, because it was separated from all profane uses, *Heb.* 9. 14. and because it was holy, the Highpriest who went into it, behoved to sanctifie himselfe before hee went into it, and hee was a type of Christ, who *was holy, blamelesse and undefiled, and separated from sinners*, *Heb.* 26. 7.

The second part of the Temple was called *ἁγίον* *ἁγίον* *Sanctum*, and here the Priest did foure things, first, hee trimmed the lampes and lighted them, secondly, hee cleansed the Altar, thirdly, he prepared the Table for the shewbread, and fourthly, he offered incense.

Before they entred into the holy place, there stood two great pillars, *Jachin* and *Boaz*, *Stabilitie and strength*, *1 King.* 7. 21. which signifieth the indurance of the spirituall Temple the Church, *that the gates of Hell should not prevaile against her*, *Matth.* 16. 17. So they signified the Apostles, who are called *pillars*, *Gal.* 2. 9. and likewise all

The Lord had his Table and appointed times, as it were, for dinner and supper.

The Temple divided in three parts.

Divers names given to the holiest.

What things the Priests did in the holy place.

The two Pillars what they signified.

What things were done
betwixt the porch and
the Altar,

Why the court of the
Gentils was left out.

The Iewes and Tyrians
were builders of the
first and second
Temple,

Christians, *Reve. 3. 12. him that overcometh will I make a pillar in the Temple of my God.*

Betwixt this porch and the Altar the Priests humbled themselves, and wept in the day of humiliation, *Joel. 2. 17.* it was in this place that *Zacharie* was stoned to death, *2 Chro. 24. 21.* So here stood five and twenty men, with their backs towards the Temple, and their faces toward the East, and they worshipped the Sunne, *Ezek. 8. 16.* and there was the court of the people, and last the court of the Gentiles, where the Profelytes stood when they were converted, this was farthest from the holiest of all; therefore it is sayd, that the *Publican* stood as farre off, *Luk. 18. 13.* meaning from the holiest, it was out of this place where Christ drove away the buyers and sellers, and the entrie to this was called the *beautifull gate*, or *Salomons Porch*, *Act. 3. 2.*

This court of the Gentiles was to be left out and not to be measured, *Reve. 11. 2. but the court which is without the Temple, leave out, and measure it not; for it is given unto the Gentiles*, this was done to signifie the multitude of the Gentiles that were to be called, that this court could not containe them.

A comparison betwixt the first and second Temple.

First, both the first and second Temple were builded by Iewes and Tyrians; the first Temple, *1 King. 5. 18. and Salomons builders, and Hiram's builders did bew them, &c.* So the Tyrians helped to build the second Temple, *Ezr. 2. 7.* and they signifie the diversitie of gifts which are requisite for the building of the Church, and that people of all Nations shall have acceſſe to the Church.

The second Temple was built after the manner of the first, the pattern of the first Temple was shewed to

David

David, and he shewed to it to *Salomon*: So the patterne of the second Temple was shewed to *Ezekiel*, and hee shewed it to *Zerubbabel*.

The glory and splendor of the first Temple farre exceeded the second: the first Temple was all built of hewen and polished stone, but not the second; and where it is sayd in the Gospel that the Temple was adorned with goodlie stones and gifts, *Luk. 21. 5.* that is meant onely of *Solomons* Porch, & that part which looketh towards mount *Olivet*, for Christ sate upon mount *Olivet* when they shewed him that goodly sight; but the rest of the Temple was not of such polished stone.

Secondly, the glory of the first Temple, it was all gilded within, and therefore it is called gold, *Lament. 4. 1.* *How is the gold become dimme? How is the most fine gold changed? the stones of the Sanctuary are poured out in the top of every streete,* but there was no such gilding in the second Temple.

Thirdly, there was no hammer heard in the building of the first Temple, but there was much noyse heard in the laying of the foundation of the second Temple, *Ezra. 3. 12.* and in the building of it, *for with the one hand they wrought in the worke, and with the other hand held a weapon, Nehem. 4. 17.*

Fourthly, the first Temple was filled with a cloud, but not the second. In the first Temple there came a fire from heaven to kindle the Sacrifice, but not in the second; the Arke and the holy oyle were not in the second, there were many more Prophets in the first than in the second; the second Temple was often defiled by the Greekes, by the Romans, by *Antiochus*; but not the first.

Yet the glory of the second Temple farre exceeded the glory of the first, *Hag. 2. 9.* *The glory of this latter house shall be greater than of the former, saith the Lord of hosts;*

The second Temple was built after the manner of the first.

The outward beautie of the first Temple exceeded the Glory of the second.

The Temple is called gold.

The first Temple was built without noyse, but not so the second.

Many things wanting in the second Temple which were in the first.

The second Temple exceeded the first Temple in glory.

How the second Temple exceeded the first.

hosts: for in this place I will give peace, saith the Lord of hosts.

In place of the gold in the first, was Iesus Christ in the second Temple, *in whom are hid all the treasures of wisdom and knowledge, Coloss. 2. 3.* In place of the polished and hewen stones in the first Temple, was Iesus Christ in the second Temple, *a living stone*, and his members, *as lively stones, are built up a spirituall house, 1 Pet. 2. 4. 5.* The glory which was in the first Temple left it; but the glory of the second Temple, Iesus Christ, promiseth to bee with us unto the end of the world. *Salomon* who built the first Temple fell away to Idolatry, but *Zorobabel* who built the second Temple fell not to Idolatry; the first Temple had the holy oyle, but in the second Temple came Iesus Christ, *who was anointed with the oyle of gladnesse above his fellows, Psal. 45. 7.* Now because of all these priviledges of the second Temple above the first, therefore Christ is sayd to *come to his Temple, Malac. 3. 1.*

A comparison betwixt the Temple and Christ.

All that was in the Temple were types of Christ.

Every thing which was in the Temple, was a type of Christ; the vaile was a type of his flesh, *Heb. 10. 20.* the golden Altar, of his intercession, *Reve. 8. 3.* and the brasen Altar, of his passion.

The reverence that was had to the Temple being a type of Christ.

Because this Temple was a type of the bodie of Christ, *Ioh. 2. 19. destroy this Temple, and in three dayes I will raise it up.* Therefore no man might carry a vessell through it, *Mark. 11. 16.* No man might walke upon the top of it, therefore when the Divell tooke Christ up and set him upon it, and when his slaves tooke *Iames* the Apostle and threw him downe from the top of it, they did that which was altogether forbidden to the Iewes.

A comparison betwixt the Temple and Heaven.

THe Temple was made in weight number and measure, *Ezek. 43. 10.* and this word is applyed to the Heavens, *Ezek. 40. 12.* to teach us to make an anagogicall application from the Temple to the heavens; and therefore the Temple is called Heaven, *2 Chro. 6. 30. Psal. 11. 4. The Lord is in his holy Temple, the Lords Throne is in Heaven.*

There was a controversie betwixt the *Samaritans* and the *Iewes*, whether the Temple of *Ierusalem*, or the Temple of *Samarita* was the place of Gods worship. Christ endeth this controversie, *Ioh. 4. 21.* when hee saith, *The houre commeth, when yee shall neither in this mountaine, nor yet at Ierusalem worship the father.* And to shew how that *Ierusalem* should be no more the place of Gods worship, first he separated the Arke from the Tabernacle; secondly, the Arke from the Temple; and then shortly afterwards he destroyed the Temple. *Jeremiah* complayneth in his time, that the Lord was like a stranger in the Land, and as a wayfaring man, that turneth aside to tarrie for a night, *Iere. 14. 8.* A wayfaring man that tarrieth but for a night in an Inne, hath but little care of it: So the Lord began now to bee a stranger, and to take little care of this Inne his Temple, where he was wont to lodge, and now he was to forsake it for ever.

The Conclusion of this is, there is now no appointed place for the worship of God, nor ever shall bee; therefore the *Iewes*, who have the veile upon their hearts, are very blind, who hope yet, that the Temple of *Ierusalem* shall be built againe. When they pray, they ever turne their faces towards the Temple of *Ierusalem*; and when they see a new house builded, they marke

f

the

תבן *expedit*
numero, pondere &
mensura.

The contention betwixt the *Samaritans* and *Iewes* for the place of Gods worship.

God removed from the Temple by degrees.

Conclusion.

שֶׁ הָיָה a con-
traction which is
שָׁחַר עַל חֻלְכֵּן
זָכַר לְחֻלְכֵּן
nigrum super album,
Recordare vastationis.

the white wall with a blacke sticke, and they leave a little space wherein they write those words, *nigrum super album*, and under this they write, *recordare vastationis*; they marke the white wall with a blacke sticke, to signifie, that they mourne, because *Ierusalem* is not built as that new wall is built; and they pray the Lord to remember the destruction of *Ierusalem*, and to have pitie upon it, and they say, *Psal. 137. 4. If I forget thee, O Ierusalem, &c.*

EXERCITAT. IX.

Of the Cherubims.

A ceremoniall appendix of Command. 2.

Exod. 25. 18. And thou shalt make two Cherubims of Gold: of beaten Gold shalt thou make them, in the two ends of the Mercie-seat.

כְּרוּבִים Cherubinus
רָכַב equitare.

מֶרְכָּבָה הַשְּׁבִינָה

שֶׁרָפִים Seraphin

angeli quia celeritate
& aspectus splendore
quasi flammanes &
ignei visi sunt
שרפים ussit.

They are called Cherubims from the Hebrew word *Racabb* to ride, because the Lord did ride betwixt them, *Psal. 18. 10. He rode upon a Cherub*, and *he sitteth betweene the Cherubims*, *Psal. 99. 1.* therefore they are called *Mercabbak hashekina*, the Chariot of Gods Majestie.

They are also called *Seraphim* from *Saraph* to burne, because the Angels his Ministers are a flaming fyre, *Psal. 104. 4.* and the fyrie Angel or the *Seraphin* touched the lips of the Prophet *Esay* with a live-coale which hee had taken with the Tongs from off the Altar, *Esa. 6. 6.*

The first place that we reade of these Cherubims, is,
Gen.

Gen. 3. 24. He placed at the east end of the Garden of Eden Cherubims and a flaming Sword. And hence it is probable that the history of Genesis was written after that the Tabernacle was erected in the wilderness, for Moses writeth of them, as of things heard and knowne amongst the people.

They are painted as young men and not like boyes or children, and so the Angels appeared in the likenesse of young men, Mark. 16. 5. And entring into the Sepulchre they saw a young man sitting on the right side cloathed in a long white garment.

They are made in a comely forme and wel favoured, whereas the Divell (although he can transforme himselfe into an Angel of light) appeareth usually in terrible and evill favoured shapes, therefore there is but one word in the Syriacke both for the Raven, Inke, and for the Divell; because he appeareth blacke like the Raven.

They are not painted with foure faces, as it is commonly holden, for panim, facies, Eze. 1. 10. is not taken for the face, but for the forme or habite. Luk. 9. 53. And they did not receive him, because his face was, as though he would goe to Ierusalem, that is, his habite; hee lookt as though hee would goe to Ierusalem. So the Cherubims in somethings they lookt like man, in their faces; they went streight up as having legges and thighs; then they were like the Lion in something, in their necke and brest like the crest of the Lion; and like the Eagle in their wings; and like the Calfe or the Oxe in their feete. Therefore those are mistaken who thinke that they had foure faces, and from them the Egyptians borrowed their Sphinges, 1 Macchs. 3. 48. And they layd open the booke of the Law wherein the heathen had sought to paint the likenesse of their Images, that is, they sought to paint their Images like the Cherubims; the man in the

f 2

cherub

The Angels are painted as young men.

They are painted in a comely forme.

כְּרִיבִים } *corvus*
 atramentum
 diabolus

The Cherubims had not foure faces but foure shapen or habits.

פְּנֵים } *significat*
 aspectum, formam
 vel habitum.

What their wings
signified.

When one forme of the
Cherubims is exprest
all the rest are under-
stood.

The Lord would have
the Cherubims covered
and not to appeare
naked.

The wings are put for
their hands.

כַּפַּי in alh vel
manibus meis.

Cherub hath the face, because man of all visible creatures is the most understanding, and is Lord over the rest.

They had wings to signify their readinesse and protection, and *David* alludeth to this, *Psal.* 17. 18. *Hide me under thy wings*, and the King of *Tyrus* is called a Cherub, because of his protecting the people that were under him, *Ezek.* 28. 14.

When a Cherub is described by any of these foure, all the rest are to be understood. Example, *1 King.* 7. 29. *And on the borders that were betwene the ledges, were Lions, Oxen, & Cherubims;* [And] here, is *exegeticum*, and not *copulativum*, that is, he made Cherubims which had the likenesse of Oxen and Lyons.

They had sixe wings, with two they covered their faces, and with two they covered their feete, and with two they did flee, and it is probable that the Cherubims in the Tabernacle and Temple had sixe wings also, although they did not flie, two to cover their faces, two to cover their feete, and two stretched out: their feete was covered, the Lord would not have them to appeare naked; therefore yee shall see when they appeared to men they appeared cloathed, *Act.* 1. 10. *Two men stood by them in white apparell.* So *Mark.* 16. 5. and the Prests are commanded to put on breaches, when they come before the Lord, to cover their nakednesse. *Lev.* 10. 26. *Ezek.* 24. 18.

They are made with wings, and, in that vision of *Ezekiel*, with *hands under their wings*, *Eze.* 1. 8. but where they are described with wings, and no mention made of their hands, then their wings served them for hands, and so the Hebrews put a wing for a hand, *Psal.* 7. 4. *If there be iniquitie in mine hands*, in the Hebrew it is *becapbai*, in my wing.

And they appeared in these formes, *qua notant Chri-*
sti

As trophies, which sheweth Christs triumph and victorie; who was borne as a man; killed as a Calfe; rose like a Lyon; and ascended like an Eagle: and so in the revelation made to John, were foure beasts full of eyes before and behind, and the first beast was like a Lyon, and the second beast like a Calfe, and the third beast had the face of a man, and the fourth beast was like a flying Eagle, Revel.

4.7.

Now let us observe the difference betwixt the Cherubims in the Tabernacle and the Cherubims in the Temple; there were but two in the Tabernacle, and foure in the Temple; those who stood in the Tabernacle looked downward with their faces towards the propitiatorie, but two of the Cherubims which were in the Temple, and stood upon the ground, looked with their faces to the entrie of the Temple, and they had their wings stretched out, not as their wings which stood upon the Arke in the Tabernacle; and the signification was this, that now their charge was to be extended, and the Gentiles were to be called to waite upon them also.

Againe, marke a difference betwixt the Cherubims in *Ezekiels* vision, and these in the Tabernacle and Temple. In *Ezekiels* vision they are described full of eyes, but in the Temple and Tabernacle they are not so described: they are described full of eyes, *πανάριθμοι ὀφθαλμοῖν*, to signifie that the Lord whom they attend is full of eyes, and seeth all things.

Those Cherubims in *Ezekiels* vision moved, but these in the Temple and Tabernacle stirred not; when these moved, they moved forwards but never backward or in a circle, they stood still at the commandment of the Lord or went forward at his commandment.

In *Esaiahs* vision they cryed *holy, holy, holy, is the Lord*

f 3

of

The divers formes of the Cherubims signifie Christs glorious triumph.

The difference betwixt the Cherubims in the Temple and Tabernacle.

Difference betwixt the Cherubims which *Ezekiel* saw, and them in the Tabernacle and Temple.

What an Angell is.

of hosts, *Esa. 6. 13.* but in *Ezekiels* vision they made but a sound or a noyse.

Of this which hath beene sayd wee may describe a Cherub or an Angell after this manner. An Angell is a creature most understanding, most strong, most swift, and most obedient. First, they are most understanding, therefore they have the face of a man, and they are full of eyes, to teach us that they exceede man in knowledge, men are but *ratiocinantes creatura*, and they are *intelligentes creatura*, they learne *hoc post hoc, sed non hoc ex hoc*, as men doe.

Quest.

Why was the blood then commanded to be sprinkled upon the Lintels of the doores of the *Israelites* in *Egypt*, but to teach them to passe by their houses, as we are led by the Signe to know the house?

Ans.

The blood was not sprinkled upon the Lintels of the doors for the Angels cause, that they might be led to know the houses by this signe, but it was to confirme the *Israelites* that the Angels should not destroy them.

The second property of Angels is their strength, represented by the Lyon, and therefore they are called the strong ones, *Psal. 78. 25.* one of them killed an hundred fourescore and five thousand in one night, *2 King. 19. 35.*

The third property of the Angels is their sweetnesse represented by the Eagle, one Angell killed all the first borne of *Egypt* in one night, *Exod. 12. 29.*

The fourth propertie is their obedience represented by the Oxe, therefore we pray, *thy will be done in earth as it is in heaven, Matth. 6. 10.*

Conclusion.

The Conclusion of this is, this doth minister great comfort to the faithfull, that they have such ministering spirits attending upon them continually, to keepe them in all their wayes; *Alexander* the Great slept soundly one night when the enimie was neare by him; and being

אֲנִי
Robustissimi.
The children of God
have protection by the
Angels,

ing asked how he could sleepe so soundly; he answered, because *Parmenio* waked: So may the children of God lye downe in peace and sleepe, *Psal.* 4.8. because they have *gnirin*, the watchfull ones attending them, *Dan.* 4.17. *Salomon* had sixtie valiant men of the valiant of *Israel* having all swords because of feare in the night, *Cant.* 3.7. but the children of God have more strong and valient ones waiting upon them, so that they neede not be affrayd neither in the day or in the night.

עִירִין *vigilantes.*

EXERCITAT. X.

Of the golden Candlesticke.

A ceremoniall Appendix of Command 2.

Exod. 25.31. And thou shalt make a Candlesticke of pure Gold, of beaten worke shall the Candlesticke be made; his shaft and his branches, his bowels, his knops, and his flowers shall be of the same.

THe matter of which this Candlesticke was made, was pure Gold, and it had a shaft, branches, bowls, knops and flowers.

The pure gold signified how excellent the word of God is, *Psal.* 19.10. more to be desired are they then gold, yea then much fine gold.

We are not curiously here to seeke the difference of the knops, branches and flowers, but onely to rest in the generall, that the Candlesticke signified the Word.

The Candlesticke had seven branches, it signified the

The signification of the Candlesticke.

The branches of the Candlestickke signified the divers gifts bestowed upon the Church.

The oyle in the Tabernacle was pure oyle,

הַיָּהוּב aurum, hic est oleum, sic dictum, quod purum, splendidum & nitidum fuit & sine mixtura.

שְׂשֻׁלִּי bacca

שְׂבִילִי spica

What the two Olive trees were in the vision of Zacharie.

the divers gifts bestowed upon his Church by the word, and *John* alludeth to the seven branches of this Candlestickke, *Revel. 1. 13. And in the midst of the seven Candlesticks one like the Sonne of man clothed with a garment*; this was but *typus arbitralius*, or an allusion; for the golden Candlestickke was not made to be a type of the seven Churches in *Asia*, but it is onely an allusion to it. So *Prov. 11. 30. The fruit of the righteous is a tree of life*, here is an allusion onely, that it is like to the tree of life.

The oyle which was in this Candlestickke was pure oyle, *Levit. 24. 2. Command the children of Israel that they bring unto thee pure oyle Olive, beaten, for the light, to cause the lampes to burne continually*: This pure oyle is called *golden oyle*, or *gold* for the puritie of it, *Zach. 4. 12. because the oyle was bright, cleare and glistering like gold*. So *Iob. 37. 22. Gold commeth out of the north*, that is, faire and cleare weather. It was *beaten oyle*, to signifie with what paine and travell the word is prepared, and with patience preached and made to shine in his Church.

No Waxe might be burnt in these lampes, because Honey was uncleane, therefore Waxe was uncleane; Honey might be in no Sacrifice, because it fermenteth, *Levit. 2. 11*. So no Waxe might serue for light. So there was no filke in the Tabernacle, because the Worme which maketh filke was an uncleane thing.

The Prophet *Zacharie* in a vision saw two Olive branches emptying themselves thorow the two golden pipes into the Candlestickke, and they are compared to two cares of corne, because they were full of Olive berries, as the cares were of graines.

These Olive trees were the cause of the preservation of the Church, and the cause of the maintenance in the Candlestickke.

The two anointed ones which stand before the Lord of the whole earth, *vers. 14.* Targum paraphraseth them to be Zerubbabel and Ioshua, who represented the Church and commonwealth.

The Lord commanded to make snuffers of pure gold for the snuffing of the lampes, and snuffe-dishes to receive the snuffe; he would have the snuffe taken from the light, to signifie that he would have the word kept in sinceritie and puritie; and hee would have the snuffers of gold, to teach them to be blamelesse and holy, who are censurers and correctors of others; and he would have the snuffe-dishes of gold, to teach them that the covering of the offences of their brethren was a most excellent thing.

Lastly, in what manner the Priests dressed the lampes; when the lampe was out, he lighted it, and when it was not out, he dressed it; when the middlemost lampe was out, he lighted it from the Altar; but the rest of the lampes every one he lighted from the lampe that was next; and he lighted one after another, to signifie, that one Scripture giveth light to another; & they say in the *Talmud*, that the cleansing of the innermost Altar was before the trimming of the five lampes; and the trimming of the five lampes before the blood of the daily sacrifice; and the blood of the daily sacrifice before the trimming of the two lampes; and the trimming of the two lampes, before the burning of incense.

That the Priests should order and trimme the lampes, signifieth how Christ and his Ministers should continually looke unto the purity of doctrine and preaching of the light of the Gospel from evening to morning, in the darke place of this world, *untill the day dawne and the day starre arise in our hearts, Revel. I. 13. 2 Pet. I. 19.*

The snuffers of gold
what they signified.

The manner how the
Priests trimmed the
lampes.

The signification of the
trimming of the lampes.

EXEX-

EXERCITAT. XI.

Of the Table of the shewbread.

A ceremoniall appendix of Commande. 2.

Exod. 25. 23. Thou shalt also make a Table of Shittim wood, &c. vers. 30. And thou shalt set upon the Table shewbread before me alway.

THE Lord commanded to make a Table, and to set twelve loaves upon it.

First, the Church is represented by loaves here; as many graines make up one loafe: so many beleevers make up one Church, 1 Cor. 10. 17. *for we being many are one bread.*

Secondly, these loaves were made of fine flower, and not of barley which was a base graine, and therefore used in no other sacrifice but in the offering for jealousy, Num. 5. 15. So *Gideon* represented by a barley cake, Judg. 7. 13. and I bought her for so many Homers of Barley, Hos. 3. 2. but the Wheate was most excellent graine, and the flower of the Wheat was most excellent bread, Deut. 32. 14. *he made them eat the fat of the kidneys of Wheate.*

Thirdly, there stood twelve loaves upon this Table, to represent the twelve Tribes who came of the twelve Patriarchs: these twelve Tribes were represented by many things, by the twelve stones set up in Iordan, and so by the twelve stones set up in the land of Canaan. So by the twelve stones set upon the breastplate of *Aaron*, and upon his shoulders in onyx stones. So by
Canaan

The loaves represent
the Church.

The loaves made of
fine flower.

The twelve loaves
represented the twelve
tribes,

The Tribes were repre-
sented by many things.

Canaan divided into twelve parts; and from them the twelve Apostles in the New Testament; and the new *Ierusalem* built upon twelve foundations, *Revel. 21.*

14.

These twelve loaves stood before the Lord; therefore they were called *panis facierum* or *propositionis*, and they signifie that the Church is alwayes the object of the eye of God, and therefore he saith, set up no Idoll, *gnal panai*, in my presence.

They were removed every Sabbath, and new loaves put in their places; to signifie the renewing of the graces of God to his Church.

None might eate of these loaves, but the Priests who served in their course that weeke, and their children; the Priests daughter did eate of this bread when she was a widdow, and returned home to her father againe, *Levit. 22. 18.* So we being married to the Law, and it having dominion over us, *Rom. 7. 1.* we were out of our fathers house, and might not eate of his holy bread; but being *dead to the Law, Rom. 7. 4.* and divorced from our sinnes, as widowes, we may come home to our fathers house, and be partakers of the holy things.

The Priests so long as they were in this holy service, and eate this holy bread, they were not to keepe company with their wives; for this was a part of their ceremoniall uncleannesse, *Exod. 19. 14.* *Moyse* commanded them to *wash their cloathes*, and *not to come at their wives*. This abstinence, *1 Sam. 21.* is called *via munda* a cleane way; and to eate in this uncleannesse, is called *via polluta*: When *David* in necessity came to *Abimelech* the Priest to aske bread for him and his men, the Priests had no common bread to give them, but this holy bread: this bread the Priests sayd they might not eate of it, if they were in *via polluta*, and their vessels not sanctified; by *via polluta* is meant here to keepe company

g 2

with

Why called shewbread.

על פני

Why the bread was removed every Sabbath.

Who might eate of the shewbread.

The legall sanctification of the Priests.

How *David* asked the shew bread.

Our bodies called our
vessels.

The Church of Rome
erre in drawing argu-
ments from the Levi-
ticall ceremonies,

Castitas { *abjuga*
 conjuga.

with their wives, and by the sanctification of the vessels is meant the sanctification of our bodies, for our bodies, are called our vessels, *1 Theſſalon. 4. 4.* *That every one of you should know how to possesse his vessell in sanctification & honour.* And that this is the meaning, it is cleare by *Dauids* answer, when he saith, *they have abstained from women this three dayes, 1 Sam. 21.*

In their necessity *David* and his men might eate of this shewbread although they were not Priests; and it had not beene lawfull for them to have eaten of this bread if they had had any other bread; but if they had beene uncleane this way, they might not have eaten this bread at all: so that there were some sorts of legall uncleannesse greater than others.

The Church of *Rome* from this place goes about to prove, that ministers, because they handle holy things, should abstaine from mariage; as the Priests were to abstaine from their wives when they were to eate this holy bread, and so they ground many other of their ordinances upon the Leviticall Law, as none might be a Priest that had any irregularitie or defect in him, as *defectus natalium*, a defect in his birth, as if he had beene a bastard: or *defectus persona*, a defect in his person, and a number such, which are legall ceremonies, and bind not the Church now. There is *duplex castitas*, *abjuga* & *conjuga*; *abjuga* is that sort of chastitie, when a man liveth chastly out of mariage; *conjuga* when hee liveth chastly in mariage, *Heb. 13. 4.* *mariage is honorable in all, and the bed undefiled*, and if they would conclude any thing out of this place, it would but inferre thus much, the Priests abstained from this holy bread but twise in the yeere, because there were foure and twenty courses of them, and they served but weekly, and so long as they served they abstained from their wives, this will not inferre their conclusion: therefore those
who

who serve under the Gospel should live altogether unmarried. This argument might be rather inverted against them this wayes, the Priests under the law were married: therefore the Priests under the Gospel may marry.

What argument may be drawne from the Priests marriage,

And lastly, *theologia symbolica non est argumentativa*, those conclusions hold not which are deduced after this manner from types which are not destinate types.

The Conclusion of this is, the Lord looketh upon his Church continually; therefore the Church should looke backe againe to him continually; and as *the Angels behold the face of God continually in glory*, Mat. 18. 10. So should the Church behold the face of the Lord in his word, *as in a glasse*, 1 Cor. 13. 12. and as *Zedekiahs Courtiers* had this credit, *to see the Kings face alwayes*, 2 King. 25. 19. So the Church should studie to see the face of the Lord continually.

Conclusion. 1.

Secondly, if such legall cleanness was required of the Priests when they came to eate the shewbread, much more is morall holiness required in us, when we come to eate the holy bread in the Sacrament.

Conclusion. 2.

EXERCITAT. XII.

Of the Altar.

A ceremoniall appendix of Command. 2.

Exod. 27. 1. *And thou shalt make an Altar of Shittim wood five cubits long and five cubites broad, &c.*

THere were typicall Altars under the Law, and the mysticall Altar Iesus Christ, signified by them under the Gospel.

Two Altars,

The matter of the Altars.

Why the Altar in the Wildernesse was made of earth, and not of hewen stone.

Moyſes Altar and Salomons, in what they agree.

They differed in their baſes, height, breadth, and length.

Salomon made all the veſſels of the Temple except the Arke.

Queſt.

The typicall Altars under the Law were the Altar of burnt offering, and the Altar of incense; the Altar of burnt offering under the Law in the Wildernesse was built of earth, in the Temple it was made of wood overlaid with braſſe; and the Altar of incense was made of wood overlaid with gold.

The Altar of burnt offering in the Wildernesse was made of earth, and the Lord would have it made of earth onely, becauſe he would not have it permanent, to remaine after they were gone out of the wildernesse; and he would not have it made of hewen ſtone, to ſignifie, that mens inventions doe but pollute the worſhip of God, *Exod. 20. 25.*

The Altars of *Moyſes* Tabernacle, and *Salomons* Temple were the ſame in matter, and forme; *Moyſes* made his of Shittim wood, and *Salomon* made his of Cedar wood; and the ſubſtance was all one, although different in colour, and name onely.

They differed in their baſes, the proportion was double; there were two baſes of the Altar in the Tabernacle, and foure in the Temple. Secondly, they differed in height, there was a triple proportion, three, and ten, *Moyſes* Altar was three cubits high, and *Salomons* Altar was ten cubits high. Thirdly, in length & breadth, there was a fourefold proportion; the Altar of *Moyſes* was five cubits long, and five cubits broad; and the Altar of *Salomon* was twenty cubits long, and twentie cubits broad.

Salomon made all the veſſels that pertained to the houſe of the Lord, the Altar of gold, the Table of gold whereupon the ſheabread was, and the Candleſticke, *1 King. 7. 48.* but he made not a new Arke, becauſe Chriſt who was repreſented by the Arke, is the ſame yeſterday, and to day, and for ever, *Heb. 13. 8.*

Why doth not *Ezekiel*, when he deſcribeth the new Temple, make mention of the Arke and the Candleſticke,

sticke, as he doth of the Altar and the Temple it selfe at large?

Because there was not an Arke to be in the second Temple, and the light of that Candlesticke was not lighted with fire from the heaven, as in the Tabernacle and first Temple; and thus the Scriptures in wisdome doe passe many things; and out of the silence of the Scriptures we may learne sometimes; as when the Scripture passeth by *Melchizedeks* father and his mother: So when the Scripture setteth downe the curses at large upon mount *Ebal*, and the blessings are concealed; to teach us, that the Law curseth us for the breach of it, and that the blessings are reserved for the Gospel, *Matth. 5.*

The golden Altar had a crowne round about it, as the Arke of the Testimonie had, and the Table of shewbread.

There arose foure hornes from the crowne of the Altar, every one in the forme of a brooch small in the top, which signified the strength which was in Christ, who was able to overthrow *that lord with two hornes*, *Dan. 6. 8.* and *all the hornes of the wicked*, *Psal. 75. 11.*

It had a hole like a window in the east side, to take out the ashes which fell through the grate, as the brazen Altar, and this was upon the east side of the Altar, and not towards the holiest, to signifie that impurity should be farre from the holiest of all. This golden Altar was called *the Table of the Lord*, *Mal. 1. 7.*

The Apostle, *Heb. 9. 4.* maketh mention of the golden censer onely, and not of the golden Altar; and this he doth to signifie that this was the last period of the Leviticall service to be done away; for the last thing which the Priest did when he came out of the Temple, was to hold up incense with his censer.

The Highpriest when he went into the holiest of all
once

Ans.

Why *Ezekiel* maketh no mention of the Arke and Candlesticke in the second Temple,

Why the curses in the Law are expressed, and the blessings concealed,

The hornes of the golden Altar, what they signified,

The place where they emptyed the Altar of the ashes, was not towards the holiest of all.

why the Apostle maketh no mention of the golden Altar, but onely of the golden censer.

Why the Highpriest
left the censer in the
holiest of all.

The Angell appeared
to *Zacharias* when he
was offering incense.

Why the Angell appea-
red to *Zacharias* the fa-
ther of *Iohn* the Baptist.

Why he appeared to
Zacharias an inferior
Priest.

The signification of
the brasen Altar.

Allusion.

once in the yeare, he left the golden censer there for the whole yeare, *Heb. 9. 4.* to signifie that this Leviticall service was to be layd downe, and that Christs intercession indureth for ever; and the Apostle passeth by all these things without the vaile, to signifie that the ceremonies without the vaile were to be abolished.

At the right side of this Altar the Angell appeared to *Zacharias*, *Luk. 1. 11.* and first he appeared to him at the time of incense, when all the rest of the ceremoniall service was ended, and when he had done all things which were requisite in the first Tabernacle; as dressing of lamps, sacrificing, putting bread upon the Table every Sabbath; to teach us, that now Christ was to come when the ceremonies were drawing to an end.

Again, he appeared to *Zacharias* who was the father of *Iohn* the Baptist, to signifie that now Christ was neare coming, because *Iohn*, *Zacharias* sonne, his fore-runner was now at hand.

Lastly, he appeared to *Zacharias* an inferior Priest, and not to the Highpriest, to signifie that *Iohn* should be but a servant, and one that should not thinke himselfe worthy to loose the latchet of Christs shooes.

The Altar for the burnt offering was covered with brasse, and it signified Christs passion, as the golden Altar signified his intercession; and as none might goe to the golden Altar to offer incense, but he who might goe to the brasen Altar and offer sacrifice; so we have no mediator of intercession but he that is the mediator of our redemption. This Altar was a large Altar in *Solomons* time, twentie cubits in length and twentie in breadth: when there was a great sacrifice upon this Altar it was filled to the corners, and *Zachariah* alludeth to this, *they shall be filled like bowles, and as the corners of the Altar Zach. 9. 15.*

When the Sacrifice was accepted of the Lord, they
tooke

tooke this for a signe that it was all turned to ashes, and they prayed, *the Lord turne thy sacrifice to ashes, Psal. 20.3.*

This Altar had hornes as the golden Altar had; and they that were to offer a sacrifice, delivered the beast to the Priest, and he tyed it to the hornes of the Altar, and from hence he tooke it to the north gate and killed it, and then the Priest cut it in so many quarters, and laid it upon the Altar and burnt it, and David alludeth to this, *Psal. 18. 27. Bind the sacrifice with cords, even unto the hornes of the Altar.*

There was one border about the Altar above, and another at the foote of it, and there was a great ditch about the Altar where the blood of the beasts was powred, which were killed; this blood was brought from the north gate and sprinkled upon the hornes of the Altar, and it ran downe to the foote of the Altar, into that ditch where the rest of the blood was powred, and it was all carried through secret passages to the brooke Kidron, and Iohn alludeth to this, *Revel. 6.9. I saw under the Altar the soules of them that were slaine for the word of God.*

The border went round about the foote of the Altar, that no man might fall into this deepe ditch where the blood was powred. So the Lord commanded them to make battlements about their houses, for the safety of men, *Deut. 22.8.* and so there was *peribulum* or a wall round about the Temple to save the people that none fell over, because it stood upon a hill.

The Lord placed the brazen Altar in the midst of the Court, but *Ahaz* tooke it out of the owne place, and set it upon the north side of the Altar of *Damascus*, *2 King. 16.14.* even in that place where the Idoll of jealousie was set up at the north gate, *Ezek. 8.5.* and here the glory of the Lord appeared at his owne Altar, when

A signe of the acceptation of the Sacrifices

The Sacrifice was tyed to the hornes of the Altar.

Allusion;

The blood of the beasts sprinkled upon the Altar and powred under the Altar,

Allusion;

How *Ahaz* removed the brazen Altar,

Why *Salomon* sacrificed
in the middle of the
Court.

Dauid and *Salomon* ad-
ded many things which
were not in the Taber-
nacle.

Some things added in
the Temple for signifi-
cation.

Some things added in
it for order.

Quest.

Ans.

The Fathers call the
Table of the Lord an
Altar by allusion.

when he testified unto them by his apparition, that hee
was to leave his Temple for their Idolatry, *Ezek. 8. 4.*
this vision of *Ezekiel* was in *atrio gentium*; in the court
of the Gentiles; but when the Lord was to give sen-
tence against them, he came to the threshold of the doore,
Ezek. 10. 4.

Because this brasen Altar was not large enough to
containe all the sacrifices; therefore *Salomon* hallowed
the middle of the court, where he sacrificed the rest of
the sacrifices, *1 King. 8. 64.* *Dauid* and *Salomon* being
Prophets and immediatly directed by the Spirit of
God, added somethings which were not in the Taber-
nacle, as *Dauid* for conveniencie caused the Priests to
enter in the service of the Tabernacle when they were
twentie five yeares of age; whereas the Priests be-
fore did not enter in their ministerie to serve in the
Tabernacle, untill they werethirtie yeares of age. So
Salomon for conveniencie hallowed the middle court
for the sacrifices; because the brasen Altar could not
containe all the sacrifices at that time, being an extra-
ordinarie sacrifice.

Secondly, something was added in the Temple for
signification; as *Salomon* added two Cherubims in the
Temple which were not in the Tabernacle; to signifie
that the Gentiles were to be called, and that the mini-
sterie of the Angels should be extended to them.

Thirdly, something was added for order, as *Dauid*
divided the Priests in foure and twentie orders; but
none of the Kings of *Judah* else did the like, neyther
Iosias nor yet *Hezekiah*; because they were not Pro-
phets, as *Dauid* and *Salomon* were.

Whether should any Altar be retained now in the
Church or not.

The fathers by allusion called the Table of the Lord
an Altar, but when they speake this, they meane not
properly

properly of an Altar; but onely they call it so, because it carieth a remembrance of that sacrifice once offered.

There are foure sorts of Altars; *typicum, mysticum, metaphoricum, & falsum*; the typicall Altar, was that under the law; mysticall, as Iesus Christ, *Heb. 13. 10. Wee have an Altar whereof they have no right to eate which serve the Tabernacle*; metaphoricall, as the fathers call the Table an Altar; and the false Altar, is the Romish Altar, upon which they would offer Christ daily, and crucifie him anew againe.

The Conclusion of this is, Christ our Highpriest differed farre from the Leviticall Priesthood, he sitteth at the right hand of God when hee presenteth our prayers and offereth them up unto the Lord, whereas the Priests stood at the Altar under the Law when they sacrificed, but they who offer him daily anew againe in a sacrifice for the quicke and the dead, doe bring him in standing, as though his priesthood were not above the Leviticall priesthood.

Foure Sorts of Altars.

Conclusion.

EXERCITAT. XIII.

Of the Sacrifices in generall.

A ceremoniall Appendix of Command 2.

1 King. 8. 63. And the King and all Israel with him offered Sacrifice before the Lord, &c.

In their Sacrifices they offered beasts and fowles, the beasts were the Ram, the Lamb, the Bullooke,

h 2

and

What they offered in their Sacrifices.

and the Goate; the fowles were the Turtle dove, the Pigeon, and the Sparrow in the sacrifice of Leprosie.

The beasts which were to be offered to the Lord, be hooved to have no blemish in them; in the originall it is *mun*, which the *Seventy* translate *μαμνον*, which is, *worthie of blame*; *Immaculatum*, *αμαμον*, that is, *without blot*, *Levit. 26. 16.* The man that hath any blemish shall not offer to the Lord; then he explaineth what he meaneth by blemish; when they offered the lame, the blind, the sicke: and contrary to this is that which wee call *Immaculatum*, *Cant. 1.* Thou art faire my spouse and there is no blemish in thee, that is, there is no deformitie in thee: *mun* here is not taken for a spot, as though a spotted beast were uncleane: for then the Badgers Skins which covered the Tabernacle had beene uncleane; the Badger is called *sheh*, because it hath sixe spots upon it, as the Hebrewes marke.

They might offer nothing that was defective, or wanted any member, *Levit. 21. 25.* *Bovem aut ovem superfluum aut diminutum*, that is, if it had a member more, or wanted a member, they might not offer it; therefore the Hebrews say, that when they offered Bullocks, they were Buls and not Oxen; because no beasts might be offered to the Lord which were lacking in their parts, *Levit. 22. 23.* and as an Eunuch might not serve before the Lord: so neyther might an Oxe be offered to the Lord. Therefore *shor, bo*, the Chaldee paraphrast ever paraphrasteth it *shor, tanrus*.

The Jewes marke that there are fiftie blemishes which disable a beast from being a sacrifice, five in the eares, three in the eye lids, sixe in the mouth, eight in the eye, three in the nose, twelve in the members of generation, sixe in the feete, foure in any part of the body, and three beside over all the bodie: and moreover the

ממ

μαμνον *Maculatum.*

What is meant by blemish,

שש

Nothing which was defective or superfluous in the parts of it might be offered.

The blemishes that hindered a beast from being a Sacrifice.

the beast might not be sacrificed untill it had beene eight dayes old, *Levit. 22. 27.* so if it had lien with one of another kind, *Levit. 19. 19.* or if it had killed a man, *Exod. 20. 28.* or if it were the hyre of a whore, or the price of a dogge, *Deut. 23.* None of these might be offered to the Lord.

Every Sacrifice when it was sacrificed to the Lord, it was changed from the use in which it was before, and there was *destructio rei oblatae*. If they were living things, they were killed; if they were liquid things, they were powred out; and if they were solid things, they were brused, and burnt, as corne: now in the masse the Papists cannot tell what destruction is there, whether there be *physica mutatio* there or not: therefore they cannot tell whether it be a sacrifice or not.

That which was living was killed and cut downe, *per spinam dorsi* thorow the chaine bone of the backe; and the Apostle alludeth to this, *Heb. 4. 13. all things are naked and* *ἑλπομένης* *opened unto the eyes of him with whom we have to doe*, that is, cut up as the Sacrifice, and layd naked before him; and Christ alludeth to this cutting up of the Sacrifice, *Matth. 24. 51. ἀποσύνει, he will cut him asunder, and give him his portion with hypocrites.* If they be not sacrifices now to the Lord, he will cut them like sacrifices in his wrath.

Thirdly, every Sacrifice was salted with salt, *Levit. 2. 13. And every oblation of thy meat offering shalt thou season with salt; neyther shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.* So *Marke 9. 49. every sacrifice shall be salted with fire*, this might seeme at the first an improper speech, for if we marke not wherein the comparison standeth, we may mistake it, *Cant. 5. 13. thy lipses like the Lillie*; If the comparison bee not rightly marked, we may easily be deceived, for the com-

Every Sacrifice was changed when it was offered.

The living Sacrifice was cut downe thorow the backebone.

Allusion.

Allusion.

Every Sacrifice had salt ioyned with it.

When things are compared we must marke dilligently wherein the comparison standeth.

Allusion.

commendation of the lips of the Church, *Cant. 4. 5.* was that *her lips were like Scarlet*, then to make them white like the Lillie were impertinent: therefore the comparison is here in the smell, as before it was in the colour: so *Num. 12. 10.* *Miriam was leprous as the snow*, the snow is not leprous, but the comparison standeth in the colour, she was white in leprosie like the snow. So the comparison betwixt the fire and the salt is not in the seasoning; but in the eating out of the corruption, and if they will not this wayes be salted, the Lord will salt them with another sort of fire, with that burning fire of his wrath; they who will not quite these sinfull members, hand, foote, and eyes, and who give offences to their brethren, shall be salted with fire, but the children of God as they are baptized with this heavenly fire and water; so they will be salted with this salt and fire.

They might have no leaven in their sacrifices, *Levit. 2. 11.* except in some few offerings of thanksgiving, *Levit. 7. 13.* to signifie that the Lord would graciously accept of our service although mixed with many infirmities which in his mercie he pardoneth in Christ, *1 Ioh. 8. 9.*

But in all other sacrifices he forbiddeth both honey, and leaven; he forbiddeth honey as well as leaven: the ground of this is naturall, because honey fermenteth as leaven; this leaven figured sinne of all sorts both in doctrine and manners, *Luk. 12. 1. Matth. 16. 6. 1 Cor. 5. 8.* purge out the old leaven, that is, corruption in manners.

A Table of the Sacrifices.

Sacrifices are cyther of	reconciliation.	burnt offering	the daily sacrifice	{ for the whole people.	Eares of Corne.	Added to the Sacrifices.	the fat and the blood the Lords, the flesh all burnt, and the skin the Priests.
					Fine flower.		The Priest got no part of that sin offering whole blood was sprinkled upon the golden Altar.
	Sin offering for	particular for	{ The Priest. The Prince. The People.	Meat offering.	Baked in the { Oven. rying pan. fornace.	Salt.	In other sinne offerings where the blood was sprinkled but upon the brazen Altar, the fat and the blood were the Lords, and the flesh belonged to the Priest.
					{ Ignorance. Error.		First fruites. First borne. Tyches.
thinksgiving	peace offering of	{ Vowes. Voluntarie purification. Iealousie. Leprosie. Nazarets. Consecration.			Drinke offering.	Wine.	In the peace offering the fat and the blood the Lords, the breast and the right shoullder the Priests, and the rest belonged to the offerer.
							praises for things
Sacrifices of praise so e were to be eaten before the Lord, some in <i>Jerusalem</i> , and some at home.	The offering of iealousie had no incense in it.	No Sacrifice without Salt.					

EXER.

EXER

EXERCITAT. XIII.

Of the Sacrifices in particular, and first of the burnt offering.

A ceremoniall appendix of Command. 2.

Levit. 1. 2. If his offering be a burnt offering, &c.

THere were some sacrifices which were commanded by the Lord, and some which were voluntary sacrifices, as free will offerings, and such.

The sacrifices which were commanded, ordinarie and instituted by God, were five, First, the burnt offering commanded here in *Levit. 1.* Secondly, the meat offerings in *Levit. 2.* Thirdly, the peace offerings, Fourthly, sinne offerings in *Levit. 4.* And lastly, trespass offering in *Levit. 5. 15.*

Their daily burnt offering was a Lambe offered morning and evening, and this was furnished at the charges of the common treasure of the Temple, and not by any particular man. It was called *Sacrificium iuge*, the *continuell Sacrifice*; because it was offered twise every day without intermission, and although other things have this word *samid*, *continuell*, joyned with them as the *continuell bread*, *Num. 4. 7.* the *continuell incense*, *Exod. 30. 8.* the *continuell meat offering*, *Num. 8. 16.* yet commonly the daily burnt offering is meant here, as *Dan. 8. 11.* and by him (*battamid*) the daily was taken away, that is, the daily sacrifice.

The burnt offering was a sacrifice which was all burnt to ashes except the skin and intrals, it was called *gnolah* from *gnalah ascendere*, and it was called *ignitum Iehova*,

Of the daily Sacrifice.

Why it was called
continuell.

הַתָּמִיד put for the
daily Sacrifice.

עֹלָה *Holocaustum*
עֹלָה *ascendere*

Iehova, quia igni consumendum, because it was all to be burnt with fire, *Levis. 1.* and it had *calil* joyned with it, *Psal 51.* which commeth from *calal* to consume: *calil* is not the adjective joyned to *gnola*, for they disagree in gender but *calil* here signifieth *mincha*, or the meat offering which was joyned to the burnt offering.

In this burnt offering they were to offer a Bullocke, a Ram, a Lambe amongst the beasts; or a turtle Dove or young pigeon of the fowles, and it behoved to be a male and not a female, and likewise it behoved to be without blemish, to signifie that puritie and perfection which was in Christ, and our perfection in him, *Heb. 9. 13.* *How much more shall the blood of Christ, who through the eternal Spirit offered himselfe without spot to God, purge your consciences from dead workes to serve the living God?* It behoved to be of the best things and the choise of the flocke, to teach us to honour God with our substance, *Prover. 3. 9.* and to serve him with a perfect heart, *1 Chro. 28. 9.*

When they offered their sacrifices they kept this order. First, after the beast was killed and layd upon the Altar to be burnt, the offerer brought fine flower mixed with salt and oyle, (for they might not mixe the flower with water) and this part of the Sacrifice was properly called *Immolatio*, then he gave this to the Priest who layd it upon the head of the Sacrifice, & this was called *maclatio* by the Latines, that is, *magis aucta & victima macla*. Thirdly, the Priests powred wine upon the Sacrifice which was to be burnt; and this was called *Libatio*, and the Apostle alludeth to this, when hee saith, *2 Tim. 4. 6.* *I am libor, now I am ready to be offered up.* Fourthly, Incense was superadded to these, and this was called *Suffitus*, and the Apostle alludeth to this, *Ephe. 5. 2.* *Christ hath given himselfe for us an offering and a sacrifice to God for a sweete smelling savour.* Lastly

כֹּלִיל *sacrificium totum igne consumendum interdum iungitur cum עוֹלָה ut Psal. 51. 12 et significat perfectum sacrificium a כָּלֵל persequit, absolvit.*

What was offered in the burnt offering.

What the burnt offering signified,

The order which they keepe in brning their sacrifices.

Immolare.

Maclare.

Libare.

Suffire.

Allusion.

Litare.

when the Sacrifice was burning, they offered their spirituall Sacrifice with it, and this was called *Litare*, *precibus à Deo aliquid impetrare*, they prayed unto the Lord that he would accept of their Sacrifice; therefore their Sacrifices were called *Sacrificia vociferationis*, *Sacrifices of shouting*, *Psal. 27 6.*

Of the meat Offering.

What was offered in the meat offering.

THe meat offering consisted of things without life, as of fine flower, oyle and incense, *Lev. it. 2. 2.* things which were necessarie for the use of man were offered here to the Lord, as bread to eate, wine to drinke, salt to season, oyle to cure, and incense to delight the sinell. So Christ our meat offering is all these to us.

Mincha { *accessorium*
 per se.

They had two sorts of meat offering, *Mincha accessorium & mincha per se.* *Mincha accessorium* was that which was alwayes joyned with another Sacrifice, and a handfull of it was burnt, and the rest was the Priests; but that which was *Mincha per se* which was offered for the Priests, was wholly; burnt and not eaten, *Levit. 6. 23.*

The flower in the meat offering was the best flower.

The flour which was offered in the meat offering behooved to be *simila pura*, fine flower, without any branne, which signified the pure estate of Christ and all Christians in him.

Allusion.

There was oyle powred upon it, and the Apostle alludeth to this, *2 Cor. 1. 21. He that established us with you in Christ, and hath anointed us, is God.* So *1 Iob. 2. 27. the anointing which yee have received of him abideth in you.*

Allusion.

It had incense joyned with it, and the Apostle alludeth to this, *Ephes. 5. 2. Christ hath given himselfe for us*

an offering and a Sacrifice to God for a sweet smelling savour.

Sometimes it was baked, and sometimes fryed in a pan, and *David* alludeth to this, *Psal* 45. 2. *My heart hath fryed or boyled a good matter.*

Every Sacrifice had this *Mincha* joyned with it, except the sinne offering, and therefore oftentimes it is put for any Sacrifice, as *Psal* 20. *The Lord remember all thy [mincha] meat offerings*, that is, all thy Sacrifices.

Allusion.

The meat offering oftentimes put for all the Sacrifices.

Of the peace offering.

THe peace offering was a Sacrifice of thanksgiving for the fastie of the offerer, & one part of it was due to God, one to the Priest, one to the offerer, *Amos* 5. 5. I will not accept of the fat of your offerings, that is, of your peace offerings: *David* called this fat the burnt offerings of fatlings. That which was the most excellent in every thing the Hebrewes called it the fat, as *adeps frumenti* the fat of the corne; *medulla tritici*, the marrow of the wheate, *Ecclus* 47. 2. *as the fat was taken away from the peace offering, so was David chosen out amongst the children of Israel*; here he maketh a comparison betwixt *David* and the fat of the peace offering, all the peace offering was the Lords, yet all was not offered to him, but a part was given to the Priests, and a part to the people, but the fat was fully burnt up to the Lord. So the zeale of Gods house burnt up *David*, as the fat of the Sacrifice.

A part of the peace offering due to God, a part to the Priests, and a part to the offerer.

Allusion.

The fat was due onely to God, the peoples part was but a leane part; but under the Gospel, *Esay* 25. 6. *I will make the people a feast of fat things and full of marrow*, the people might eat none of the marrow under the Law.

The fat was the Lords.

Quest.

Whether might the people eate of the fat of the beasts which were not sacrificed, as of those which they killed at home?

Ans.

The fat of the Sacrifice might not be eaten or used to any other use.

The Lord forbiddeth them to eate the fat of whatsoever beast, *Levit. 3. 17. It shall be a statute for ever throughout your dwellings, that yee eate no fat nor blood.* The fat of the beasts which were not sacrificed might be taken to any other use, but they might not eate any of it, *Levit. 7. 24. the fat of the beast that dieth of it selfe, or that which is torne, may be used in any other use, but ye shall in no wise eate of it.*

The feast of the peace offering.

The rest of the peace offering was divided betwixt the Priest and the people, and they made a feast of it, *1 Sam. 9. 24.* and *Salomon* alludeth to it, *Prov. 17. 1. better is a drye morsell and quietnesse therewith, than a house full of sacrifices with strife.* The Sacrifice here is put for the banquet which was after the Sacrifice, and it was this which *David* meant of, when he sayd, *there is a yeerely sacrifice there for all the familie, 1 Sam. 20. 6.* that is, a feast after the Sacrifice.

Allusion.

The Sacrifice put for the feast after the Sacrifice, *Antecedens pro consequente.*

The breast and the right shoulder of the peace offering was due to the Priest; and the rest was due to the offerers; it is sayd of the sonnes of *Eli*, that they sent their boyes, and pulled the flesh out of the Caldron, *1 Sam. 2.* that is, they would not be content with that which was due to them, the breast and the shoulders; but they would have the peoples part also, and they would not stay untill the fat was offered to the Lord, *1 Sam. 2. 15.*

The breast and the shoulder due to the Priest.

Quest.

How did the cooke set the shoulder before *Saul* to eate of it, seeing it was the Priests part, *1 Sam. 9. 24.*

Ans.

Why the Priest got the shoulder.

The right shoulder was the Priests onely. The Priest got the breast and the shoulder; hee got the shoulder to signifie that he caried the burden of the people;

people; can I carry all this people upon my shoulders (saith *Moyſes*) *Num. 11. 11. wherefore have I not found favour in thy ſight, that thou layeſt all the burden of this people upon me?* and he got the breaſt to ſignifie his compaſſion and love to the people, *Num. 11. 12. Have I begotten them, that they ſhould ſay unto me, carie them in thy boſome. Eſay. 40. 11. He ſhall feede his flocke like a ſheep-herd, and hee ſhall gather his lambs with his arme, and carie them in his boſome, and leade theſe that are with young.*

Why he got the breaſt.

The Highprieſt carried the names of the twelve Tribes upon his breaſt, to ſignifie his compaſſion; and he carried their names ingraven in Onyx ſtones upon his ſhoulders, to ſignifie that he carried the burden of the people: *El* when he looked upon *Hanna*, and ſaw her lips moving, he ſayd *ſhe was drunke*, *1 Sam. 1. 13.* here there was no pittie in the Prieſts breaſt to the poore woman, but *2 King. 4. 26. Eliſha* had more pittie in his breaſt, when he ſayd to *Gebaſi*, *run now I pray thee, and ſay, is it well with thee?* and when ſhee came to the man of God ſhe caught him by the feete, but *Gebaſi* thruſt her away, but the man of God ſayd, *let her alone. for her ſoule is vexed within her:* Churliſh *Gebaſi* had no pittie upon the poore woman, but there was much pittie and compaſſion in the heart of *Eliſha* the man of God.

Why the Highprieſt carried the names of the Tribes upon his breaſt and ſhoulder.

Eliſha a man of pittie.

The peace offering was divided betwixt God, the Prieſts, and the people; God got the chiefe part, becauſe he it is who pardoneth the ſinne. The Prieſt got his part, becauſe he is the inſtrument to make intimation of this pardon; and the people got their part, to teach them to bee thankfull for the remiſſion of ſinne.

Why God, the Prieſts, and the people, had a part in the offering.

God got his part, and the people got theirs, what a comely thing was this to ſee the Lord ſitting at his Table, *Mala. 1. 7.* therefore the fat of the Sacrifice is

God sate as it were the
Master of the feast, in
the peace offering.

A bad division of the
peace offering.

The feast joyned to
the peace offering was
a feast of mirth.

נאִלְחָה putridi
facti sunt.

called his bread, *Levit. 3. 11.* and *Num. 18. 2.* and to bee
ἐπιφάσκει inviting his children to dine with him, hee
will not *eat his morsels alone, Job. 31. 17.* what a comely
thing was this to see his children *standing like Olive plants
round about his Table, Psal. 128. 3.* and how pleasant was
it to see brethren dwell together in unitie, *Psal. 132. 1.* and
their father sitting at the head of the Table. The
Heathen sayd of old that *συττόνα erant αἰσῶνα sine patre,*
that the feast when it wanted the father it wanted the
head.

The peace offering was divided betwixt God and the
Priest, and the people, but the whore sayd, *Prov. 7.* that
she had her peace offerings by her, and shee invited her
lover to them. was not this a strange sharing or division
for God to get a part, the Priest to get a part, and the
whore, and the whoremonger to get a share; but the
Lord will not share with such.

This feast which was adjoynd to the Sacrifices was
a feast of joy, *Deut. 16. 15. Iud. 21. 19.* wherein they dan-
ced, and it figured our spirituall mirth and joy for our
redemption by Christ. The Idolaters kept this feast to
the golden Calfe which they should have kept to the
Lord.

When they offered their spirituall Sacrifices with
their externall Sacrifices, then the Lord was much de-
lighted with them, and he saith, *I have eaten my honey
and my honeycombe, I have drunken my wine and my milke,
Cant. 5. 1.* and he tooke such pleasure in these feasts, that
he invited the Church his spouse to come and eate, *O
friends drinke, yea drinke abundantly, O beloved.* But
when their Sacrifices wanted the inward Sacrifice, then
the Lord sayd, that they offered but *flesh unto him, Hose.
8. 13.* then hee loathed them but as rotten flesh,
Nehelabhu, putridi facti sunt Psal 14. 3. they are become
rotten and stinking, and he continueth in the metaphor;
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they are like wine that hath lost the tast, which is called *vinum fugiens*: when these outward Sacrifices wanted the inward, see how unpleasant they were to the Lord, *Esay. 1. I am full of the burnt offerings of Rams, and the fat of the fed beasts I delight not in, nor in the blood of Lambs, of Bulls, or of Goats*: then he commeth to his smell, *vers. 13. Incense is abomination to me*, then to his touch, *vers. 14. your new moones and your appointed feasts I am wearie to beare them*, then to his hearing, *when yee make many prayers I will not heare them*, then to his sight, *vers. 15. I will hide mine eyes from them*. Their Sacrifices were offensive to all Gods senses.

Of the sin-offering.

THe burnt offering was for all sinnes in generall, the peace offering was a thanksgiving for sinnes committed, and the sin-offering was for sinnes committed, for which they craved pardon; the sin-offering was either *hhataab* or *asham*, the first the *Seventy* translate *ἀμαρτία*, and the second *πλημμελεία*, the first were *ἀνάστα*, and the second *ἐκείστα*.

The Sacrifice which was for the sinnes of ignorance or *ἀκροα*, might ascend or descend, that is, it was more or lesse according to the worth of the offerer, *Levit. 5. 7.* the poore might offer a pottle of flower; and the rich were to offer according to their ability: but in the offering which was for a willing sinne, the Sacrifice did neither ascend nor descend, it was alike in all. So in the punishment of sinne, in some sinnes the punishment ascended and descended, *Exod. 21. 28.* if a man had kept a pushing Oxe, and he had killed a man, he was to dye for it: or the punishment might descend, if a summe of money was layd upon him, then he might redeeme his life; here the punishment was ascending and descending:

כל-סר *omnis re-*
ce sit *vinum fugiens.*

Outward Sacrifices
without the inward are
offensive to all Gods
senses.

חטאת
ἀμαρτία
אשם *πλημμελεία*
Iosephus Lib. 3. Antiq.
Cap. 10.

ascendi- & ascensum
descendi- & descensum.

No Incense in the sin-offering, or in the offering of Icalousie.

בשגגה
in errore.

There was a Sacrifice for all finnes except for wilfull finnes.

Sacrifices according to the persons.

The Sacrifice for the Priest.

The Highpriest might erre.

להשמת
in ream populi.

descending; but if a man had killed a man willingly, then the punishment *non ascendebat aut descendebat*, but he was to die for it.

In the sin-offering there was no oyle or incense, neither in the Sacrifice of Icalousie; because there was nothing acceptable to the Lord in these Sacrifices.

Observe that there was a Sacrifice for originall sinne, *Leviti. 12.* there was a Sacrifice for sinne of error (*bishgagah, in errore*) and there was a Sacrifice for finnes of ignorance; but there was no Sacrifice for wilfull finnes, *Heb. 10. 36.* *for if we sinne wilfully after that wee have received the knowledge of the truth, there remaineth no more Sacrifice for finnes:* Christ prayeth for finnes of ignorance, *Lord forgive them, for they know not what they doe, Luk. 23. 34.* Let us pray then with *David* to keepe us from presumptuous finnes, *that they have not dominion over us, Psal. 19. 13.*

There are severall sorts of Sacrifices prescribed for severall sorts of sinners as for the Priest, for the Prince, and for the whole people, and for a private man.

For the Priest was a young Bullocke without blemish, which he offered for himselfe, and here we are taught, if the Highpriest under the Law might erre, then the Pope may erre as Pope; what priviledge hath hee to bee exempted from error more than the Highpriest had? and if they say, because hee is the Highpriest under the Gospell, therefore he cannot erre, but now there is no Highpriest under the Gospell but Iesus Christ, *Who by his owne blood entred once into the holy place, having obtained eternall redemption for us, Heb. 9. 12.*

If the Highpriests sinne made the people to sinne, he was to offer a Bullocke, *Levit. 4. 3.* observe the phrase, *Lehashmath* that is, if he make the people sinne by his evill example, so *Isaiah* sayd to *David* when he caused him to number the people, *why wilt thou be (lehashmath)*

(*Shamah*) a cause of trespass to Israel, 1 Chro. 21. 3.

Secondly, for the whole people, and they were to offer a young Bullocke, *Levit. 4. 13.* which was the same with the Priests Sacrifice; and here observe, that the whole visible Church may erre, otherwayes the Lord would not have appointed a Sacrifice for the error of the whole people.

The Sacrifice of the Priest and the Sacrifice of the whole people was one, to teach us, how great the sinne of the Highpriest was.

Seeing the sinne of the Highpriest was as great as the sinne of the whole people, what is the reason, that the people were more severely punished than *Aaron* who made the golden Calfe?

Aaron did it through infirmitie, but the people did it willingly and wittingly.

Thirdly the Sacrifice of the Ruler was a male of the kids of the Goates, and the Sacrifice of any particular common man was a female of the kids of the Goats, *Levit. 4. 23. 28.*

Why doth the Lord set downe severall sorts of Sacrifices for sinnes done of ignorance; and but one sort of Sacrifice for sinnes done of error.

Solon was commended that he made no Law for him who killed his father; he thought none would bee so wicked as to commit such a fact, and he was thought to have done more wisely in that, not to inhibite that which had not beene practised, lest hee should seeme not so much to forbid this sinne, as to incite men to it by his prohibition; So the Lord would not set downe severall sorts of Sacrifices, and Lawes for severall sorts of willing sinnes; lest the corrupt nature of man by these inhibitions should take occasion to sinne the more, he setteth downe but one sort of Sacrifice for all sinnes of knowledge, the servant who knoweth his

k

masters

The visible Church may erre.

The sin-offering of the whole people.

Quest.

Ans.

Why the people more severely punished than *Aaron* for making the golden Calfe.

Quest.

Ans.

Why the Lord set downe but one sort of Sacrifices for all sinnes done wittingly.

Two sorts of sinne offerings.

What sin offering the Priests might eate and what not.

The allegoricall, tropologicall and anagogicall application of the sin-offering.

The Iewes who stand to the ceremoniall Law, have no part in Christ.

masters will and doth it not shall be beaten with many stripes, Luk. 12. 47. the vessels that could not be purged by fire were broken, *Levit. 7.*

There were two sorts of sin-offerings. First those sin-offerings, whose blood was not carried into the holy place, & sprinkled seven times before the vaile upon the golden Altar, but was onely sprinkled upon the brazen Altar, and of these the Priests might eate, therefore the Priests are sayd *to eate the sinnes of the People, Hof. 4. 8.* that is, the Sacrifice for sinne. So *Moyse* was angry with *Eleazar* and *Ithamar*, because they did not eate the sin-offering; then he explaineth what sin-offering it was, *Levit. 10. 18.* *Behold the blood of it was not brought in, within the holy place, yee should indeede have eaten it in the holy place as I commanded you.*

But the sin-offering whose blood was carried in within the holy place, the flesh of it was caried without the Campe and burnt, and the Priests might eate none of that, *Levit. 6. 30.*

The carrying of the sin-offering without the campe had an allegoricall application, a tropologicall application, and an anagogicall application. The allegoricall application was this, that Christ should suffer without the gate of *Ierusalem*; the tropologicall signification the Apostle maketh, *Heb. 13.* if the Iewes stand to the ceremoniall Law, they cannot be partakers of the blood of Christ, and he reasoneth this wayes.

The people got nothing of that which was burnt without the gate, according to the Leviticall Law, *Heb. 13. 11.*

But Iesus Christ the sin-offering was burnt without the gate.

Therefore if the Iewes stand to the Leviticall Law they can have no part in Christ.

And here the Apostle reasoneth with them out of their

their owne grounds, as Christ doth with the *Sadduces* out of the five bookes of *Moyfes*, which they onely admitted, *Matth. 22.23.*

The anagogicall applycation is this, that we have *not here a permanent Cistie, but seeke for one to come, Heb. 13.14.*

They were commanded to lay their hand upon the head of the sin-offering, *Levit. 4.* to signifie that they laid over their sinnes upon the beast, which was a type of Christ who was made (*asham*) an offering for sin, *Ezay. 53.10.* and the Apostle, *1 Cor. 5.21. he made him to be sin for us, who knew no sinne*, that is, the guilt of our sinnes was imputed unto him; he was not made a Sacrifice onely for our sinnes, but he was made sinne for us; marke here a double opposition, first, *he who knew no sinne, was made sinne*; Secondly, *that we might be made the righteousness of God in him*: now it cannot bee sayd, that he who knew no sacrifice was made a Sacrifice for sinne, that we might be a Sacrifice of righteousness to God in him; but this wayes, he who knew no sinne was made sinne, that is, our sinne was imputed to him, that we might be accounted as righteous before God in him; and therefore although this by consequence be inferred, that he was made a Sacrifice for our sinnes; yet it is not the proper meaning of the place; after that the guilt of our sinnes was layd upon him, then he was made a Sacrifice for our sinnes.

And here we have a notable place to cleare that imputed righteousness, which is imputed unto us; as the beast when it was killed, the guilt was laid upon it typically, which had no sinne in it; So all our sinnes were imputed to Christ who had no sinne in himselfe; and we reason thus, as our sinne was imputed to Christ who had no sinne in himselfe: So Christs righteousness is imputed to us who have no righteousness in our selves.

Why they layd their hand upon the head of the Sacrifice,

Christ was made sinne for us and then a Sacrifice,

Christ righteousness imputed to us as our sinnes were imputed to him.

Ob.

But they say that Christ was not capable of inherent sinne, as we are of inherent righteousness.

Answ.

We are not capable of
inherent righteousness.

We are no more capable of inherent righteousness to justify us before God, than Christ was capable of inherent sinne; our sanctification is not perfect sanctification, which is able to stand before the Lord to justify us.

Of the trespass offering.

A Trespass offering was a Sacrifice for sinnes of omission, or sinnes of ignorance, these sinnes were ἀγνοια, *Levit. 5. 15. if a soule commit a trespass and sinne through ignorance*, in the Hebrew it is, *timgnol magnal*, as if a man were blindfolded with a cloke cast about him, for *magnil* is a cloke, these sinnes the Apostle calleth ἀγνοιαται, errors done of ignorance, *Hebr. 9. 7.*

מגנל מגנל
מגנל pallium.

Agnoe { ex ignorantia
ignorantia.

difference of sinnes done
of ignorance and sinnes
done ignorantly.

But here we must distinguish betwixt sinnes done of ignorance, and sinnes done ignorantly. This Sacrifice was for sinnes done of ignorance, but not for sinnes done ignorantly. Sinnes done of ignorance were those which proceeded meerely of ignorance; but sinnes done ignorantly, were those sinnes which were committed ignorantly, but ignorance was not the cause of them, as when a man in drunkenesse killed a man, he doth it ignorantly, but not of ignorance, because he wilfully was drunken, which drew on his ignorance; here his drunkenesse & his ignorance were essentially joyned together, but there are other sinnes which are but accidentally joyned together, as drunkenesse, and whoredome, for all that are drunk commit not whoredome, neyther all that commit whoredome are drunk.

EXERCI-

EXERCITAT. XV.

Of the Priests apparell.

A ceremoniall appendix of Command 2.

Exod. 28.2. And thou shalt make holy garments for Aaron thy brother for glory and beautie.

THE Priests were cloathed in linnen when they served in the Sanctuary, *Ezek. 44. 17. And it shall come to passe, that when they shall enter in at the gates of the inner court, they shall be cloathed with linnen garments, and no wooll shall come upon them, while they minister in the gates of the inner court, and within.*

The Priests might weare no wooll in the Sanctuary.

First, they had linnen breeches to cover their nakednesse, Christ is he that must cover the shame of our nakednesse that it doe not appeare, *Reve. 3. 18.* they had linnen coats reaching downe to their feete; linnen signifieth righteousnesse in the Scripture, *Revel. 19. 8.* therefore David prayeth *Psal. 132. 9. Let thy Priests be cloathed with righteousnesse.*

Allusion.

Allusion.

When they were in the Sanctuary they wore onely linnen, and out of the Sanctuary they wore wooll, the Jewes had a proverbe, when they saw a worldly minded Priest, they used to say, there goeth the man with the woollen cloaths, because he minded nothing his linnen cloathing, his Sanctification and righteousnesse.

The Jewes called a worldly minded Priest the man with the woollen cloathe.

These cloathes reached downe to their feete, and therefore Christ our Highpriest appeared having *ποδην* and cloathed with a garment downe to the feete, *Revel. 1. 13.* Moreover they had a linnen girdle which signified truth and constancie in Christs administration, *Esay. 22.*

Allusion.

21. And I will cloath him with thy robe, and strengthen him with thy girdle, it signifieth likewise the constancie, truth, and perseverance of Christians, *Ephe. 6. 14. stand therefore having your loynes girt about with truth*, the garments were common to the Highpriest with the rest of the Priests.

The Highpriest had some ornaments that were proper to himselfe, first a robe of blew with bells, an Ephod of Gold, blue, purple, scarlet, and fine linnen, a breastplate, a Miter of fine linnen, a plate of pure gold upon his forehead.

The Highpriest had garments proper to himselfe, therefore in the second Temple when the Highpriests wanted the annointing oyle, when they saw the Highpriest, they sayd not; there goeth the annointed of the Lord; but there goeth the man with the many cloaths, *merubha begadim*.

מְרוּבָּה

בגדים

multiplicati vestibus.

The Priests might not weare their girdle but about their breasts.

He had a broydered girdle which he wore about his paps, therefore Christ is sayd to be *girt about the paps with a golden girdle, Reve. 1. 13.* So the seven Angels came out of the Temple having their breasts girded with golden girdles, *Reve. 15. 6.* and *Ezek. 44. 18.* the Priests were forbidden to *gird themselves in the sweating places*, that is, about their loynes.

Obj.

But it is sayd, *Ez. 44. 18. rightcoufnesse shall be the girdle of his loynes, and faithfultnesse the girdle of his reines*, therefore it may seeme that he wore his girdle about his middle.

Answ.

Why Christ was girt about the loynes and reines.

Rightcoufnesse was the girdle of his loynes, and fathfulnesse the girdle of his reines, to signifie, that there was no concupisence in Christ here, or sinfull lust; and he was girt about the paps with a golden girdle to signifie that his heart was holy and pure without sinne.

He had a plate of gold upon his forehead, and *holi-*
nesse

nesse to the Lord written in it, and therefore he was called the Saint of the Lord, *Psal. 106. 16*. This plate had holinesse to the Lord written in it, but *Zachariah* prophesied that holinesse to the Lord shall be written upon the *bridles of the horses*, *Zach. 14. 20*. that is, there shall be such holinesse under the Gospel that the meanest shall have holinesse written upon his forehead, as the Priests had under the Law.

These priestly ornaments signified Christs Kingly, Priestly, and Propheticall office, his Kingly office was typed by his Crowne which he wore, his Priestly office was signified by the breastplate upon which he carried the names of the twelve Tribes, and *Vrim* and *Thummim*; the Priest did two things, as the Apostle speaketh, *Heb. 5. 1*. *ἵνα πρὸς θεὸν ὡς ἵνα πρὸς ἡμᾶς*, things which pertained to God, and things which pertained to us: the things which he did from God to us, were represented by *Vrim* & *Thummim*, and the things which he did from us to God were represented by the breastplate w^h herein he carried the twelve stones, and his propheticall office was signified by his bells.

The priestly garment was put upon *Aaron* by *Moses*; and yet *Moses* is commanded to stripp *Aaron* of them, and disaray him. The taking off of his garments, and putting them upon *Eleazar*, signified the taking away of his office and giving it to another. So when *Eliakim* was clothed with *Shebnas robe*, *Esay. 22. 15*. it signified that his office should be taken from him, and given to *Eliakim*. So the stripping of *Aaron* signified the disanulling of the Priesthood for the weaknesse thereof, *Heb. 7. 14*. and when he was stript of his Priestly garments for his sinnes w^h he had committed, *Num. 20. 12*. he and all the people were taught to expect a better Priesthood of the same of God who is perfected for evermore, *Heb. 7. 28*. and this priesthood was continued

The plate of gold.

The significarton of the Highpriests garments.

The disarayng of *Aaron*, what it meant.

The garments which the Priest wore when he went into the holiest of all.

nued from *Aaron* to *Eleazar*, and from him to *Phinehas*, and had no end untill Christ came, who was a Priest after the order of *Melchizedek*, the true *Eleazar*, the helpe of God.

The Highpriest had other garments which he wore when he entred into the holiest of all upon the day of expiation, he was all cloathed in white, and having finished his service that day, he layd aside these cloathes and never wore them any more, and *Aaron* shall come into the *Tabernacle* of the congregation, and shall put off the linnen garments which he put on when he went into the holy place, & shall leave them there, *Lev. 16. 23.* The Highpriest layd aside all his ornaments that day when he went into the holiest of all, to signifie unto us, that the Levitical Priesthood was to be laid aside, and also that Christ would give up his Kingdome to his Father, *1 Cor. 15. 24.* that is, he would not exercise the function of a mediator any more in the Church, and that he would give up his personall kingdome, but not his eternall kingdome.

The sacrifices and ceremonies under the Law had relation to Christ.

All the Ceremonies and Sacrifices under the Law had relation to Christ, they were but the shaddow, and he was the body.

To his conception,

First the Nazarite must be sanctified in his mothers wombe, to signifie that Iesus the true Nazarite should be conceived without sinne in the wombe of the Virgin.

To his natures,

Secondly, his two natures were signified by the Goate that was killed, and the scape-Goate, and by the two Sparrowes, the one killed, & the other let goe. So by the Angels ascending and descending upon the Ladder, the Angels ascending signifying his Godhead whom they all ascend to honour; and descending to minister unto him as man.

To his birth,

In his birth *Mary* offered for herselfe and for her Sonne

Sonne, to signifie that he became legally uncleane for us to purge our uncleannesse.

His offices, King, Priest, and Prophet, typed by the Highpriests garments and ornaments.

His death by the Sacrifices, and his liting up upon the Crosse by the brasen Serpent, his buriall by *Ionas* living in the Whales belly three dayes, his resurrection by the firsts, and therefore he is called the first fruits of them that slept, *1 Cor. 15. 20.* and the fifty dayes betwixt the first harvest and the gathering of the full harvest, signified the fifty dayes betwixt Christs resurrection, and the comming downe of the holy Ghost upon the Apostles.

To his offices.

To his death.

EXERCITAT. XVI.

The Lord would not have his Priests use the customes of the Heathen Priests.

A ceremoniall appendix of Commande. 2.

Exod. 20. 26. Thou shalt not goe up by steps upon mine Altar.

THe *Israelits* learned Idolatry in *Egypt*, and their *Pappes* were brused, *Ezek. 23. 3.* and the Prophet *Jeremiah* calleth *Egypt* a very faire Heifer, *Cap. 46. 20.* who was lascivious and wanton, following Idolatry, and therefore was called, *great in flesh, Ezek. 16. 26.* And *Israel* followed *Egypt* who was like a backesiding heifer, *Hos. 11. 6.* the *Seventy* translate it, *καρσιπῶν*, like a Heifer stung with Hornets, who runneth here and there : so did they
1 after

καρσιπῶν sive deo
astro exagitor, astro
velut immisso concito
ab ipso astutus, astruus,
metaphorice stimulus.

after their Idols; therefore he threatneth, that *he will feede them as a lambe in a large place*, that is, he would send the ten Tribes to captivie, where they should have libertie enough to run as they pleased.

The Lord would not have them to imitate the beastly Priests of the *Moabites*.

When the *Israelites* were coming out of *Egypt*, travelling towards *Canaan*, the Lord forbiddeth them to follow the beastly Idolatry of the *Moabites* to discover their nakednesse, as their Priests did; and for this cause that they should not goe up by steps, or degrees upon the Altar; for their cloathes were short when they travelled through the Wildernesse with the ambulatory Tabernacle, and if they had ascended by steps upon the Altar, their nakednesse might have beene scene.

Priapus, what.

This filthy Idolatry of the *Moabites* was the worshipping of *Baal-peor* who was also called *Priapus*. This *Priapus* was a young man in *Hellepont*, who was expelled out of the countrie as a corrupter of the youth. He went into *Greece*, where afterwards, beastly & filthy persons made a god of him. The *Moabites* made choise of him also for their god, and he was called *Baal-peor*, because he was made with his nakednesse discovered. this Idoll was also called *miphlezeth*, 1 King. 15. 13. *Horrenda statua*, and *Idolum pudori*, Hof. 11. 9. and 9. 10. and like unto this worship was that worship of *Tammuz*, Ezek. 8. with their *φαλλοι* and *ισοφαλλοι*.

Priapus the God of the *Moabites*.

The *Moabites* choose a filthy God like unto themselves.

Was not this strange that they could imagine that their gods and their goddeses were such? but we are not to admire this; for even as the Atheist, that hee may sinne the more securely, fained to himselfe that there is not a God: so the uncleane and filthie man imagineth a god like unto himselfe, Psal. 50. 21. *because I kept silence thou thoughtest that altogether I was such a one as thy selfe*: they who write of the *Ethiopians*, say, that they paint the Angels blacke, and the Divels white; they paint the Angels blacke, because they are blacke them-

themselves; they thinke the blacke colour the most comely colour, and the white the most uncomely colour. So these filthie *Moabites* made choise of a god like unto themselves; and as their god *Baal-peor* was a filthie god, so were his Priests filthie Priests, in shewing their nakednesse. The more modest amongst the heathen thought it a filthie thing to shew their nakednesse, and therefore they sayd, *in scanam sine subligaculo nemo prodeat*, and as they had a filthy god, and filthy Priests; so they had a filthy Sacrifice, they offered an Ass to *Priapus* which was a beast of great flesh, *Ezek. 23. 20.*

Afterwards this filthy Idoll was called by the Latines *Deus hororum*, because they used to commit such filthinesse in gardens; and therefore they used this word *horum in re amorum*, when they spake of filthy and unchast lust.

*Quod meus hortus habet, sumas impune, licebit,
Si dederis nobis, quod tuus hortus habet.*

And when they would insinuate their filthy lusts, they say, *legere olera, legere nuces, legere poma.* *Propertius.*

Cum quibus Idæo legisti poma sub antro,
and so *Virgilius.*

Maio me Galatæ petit, lasciva puella.

The Lord commanded his Priests to weare *modiceis* fide garments reaching to their feete, and also breeches under them.

The *Moabites* are called the people of *Chamos*; *Num. 21. 30.* and *Ier. 48.* hence cometh the Greeke word *χαμος*, and the Apostle alludeth to this, *Rom. 13. 13.* *ἐν χαμῶσι, not in rioting and drunkennesse.*

The Conclusion of this is; Spirituall adultery is punished with bodily whoredome, because they changed the glory of the uncorruptible god, into an image made like to

*Caro propudendi,
honestatis causa.*

*Priapus called Deus
hororum, and why.*

*כמוס
χαμος.
Conclusion.*

corruptible man, and to birds, and fourefooted beasts, and creeping things; wherefore God gave them also to uncleanness, and to vile affections, Rom. 1. 23.

EXERCITAT. XVII.

*That a woman might not weare a mans apparell.
A ceremoniall appendix of Command. 2.*

Deut. 22. 5. The woman shall not weare that which pertaineth to the man.

THe Lord knowing how prone his people were to Idolatry, made a partition wall betwixt them and the Gentiles; and he would have them opposite to the Gentiles in their ceremoniall worship.

First, the *Egyptians* ate onely swines flesh; therefore ye shall be opposite to them, ye shall not eat the flesh of the Hogge; they worshipped the Oxe and the Sheepe, therefore yee shall eat them, and sacrifice them.

Secondly, in their apparell; the Priests of *Isis* did weare linnen, and wooll, therefore yee shall weare linnen onely or wooll onely, and not linsley wolsey:

Thirdly, the *Egyptians* had *ἀλγέωδον* to save them from evils, therefore the Lord commanded his people to weare phylacteries.

Fourthly, in the manner of their worship; they when they worshipped they looked towards the sunne rising, but ye shall be contrary to them and turne your faces towards the Arke, which stood in the west end of the Temple.

It is a question whether this belongeth to the seventh Commandement or to the second. The most hold,

that

*Vide Analyses Iunij
in Levit.*

**The Iewes opposite
to the Gentiles in the
manner of their
worship.**

that it belongeth to the seventh Commandement, to teach men and women modestie; but if we will consider the words of the Law more neerely, and the practise of the heathen, it may seeme rather to be an appendix of the second Commandement; for this word *Βδελύγμα. abomination*, is spoken usually in the Scripture of Idolatry, & *Maimone* sheweth, that it was the manner of Idolatrous men to stand with the imbrodered garments of women upon them, before the starre *Venus*, and the women put upon them mens armour, and stood before the starre *Mars*, and therefore it may seeme that the Lord expressly forbiddeth the woman to put upon her [*Celi*] the armour of a man; and if it were forbidden onely to eschew filthinesse, why would the Lord forbid women to put on mens armour, and the men to put on womens cloathes rather then the mans cloathes, putting *Celi* and *Shimlath*. And *Iulius Firmicus* writing of the Idolatrous customes of the *Affyrians*, saith, that they worshipped *Venus*, and that it was not lawfull to the Idolatrous Priests to worship her, *nisi effeminent vultum, & virilem sexum ornatu dedecorent*; unlesse they changed their countenance, and faigned their sexe, and disgraced themselves, putting on womens apparell upon them.

And the Lord in all these ceremonials made a distinction betwixt the Iewes and the Gentiles, rather than betwixt the male and female.

Circumcision distinguished the males from the females, therefore the partition wall of the ceremonies distinguished the male from the female, as well as the Iew from the Gentile.

Circumcision distinguished the people of God from other people; but it distinguished not the male from the female; for the females were circumcised in the males, *Gen. 34. 14. we cannot give our sister to one that is*

This is rather an appendix of the second commandement than of the leaventh.

In more mchichina
parte, 3.

Why women forbidden to put on mens armour.

כלי
שמלה

Men worshipped *Venus* with womens cloathes, and women in mens armour.

The ceremonies made a distinction betwixt the Iewes and Gentiles.

Ob.

Ans.

The females circumcised in the males.

uncircumcised; the ceremonies were instituted then to make a distinction betwixt the Jewes the people of God, and the Heathen.

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

Commandement III.

EXERCITAT. XVIII.

Of the Nazarites vow.

Num. 6. 2. when eyther man or woman shall separate themselves to vow a vow of a Nazarite, &c.

THere were three sorts of things separated to the Lord, first the land every seventh yeare was separated to him: Secondly, the first fruits were Nazarites to the Lord, in the originall it is, *ginnebhe nezirecha vna separationis*, (as the *Seventy* translate it) or *sanctificationis sue* (as the Chaldee paraphrast hath it) and thirdly, was *nazareatus personae* a separation of persons to God.

A separation of persons againe was eyther of men or women, *Num. 6. 2.* women Nazarites, as *Sampsons* Mother was a Nazarite, when they vowed themselves this wayes Nazarites, they were sayd [*apbly*] to doe some admirable or rare thing.

So Nazarites according to their ages, as they were *adulti*, *iuvenes* or *parvuli*; young men, as *Amos, 2. 11.* they gave the Nazarites wine to drinke, or little ones, as *Samuel*.

Nazarites againe were eyther *Nazarai saculi* or *Nazarai dierum*; *Nazarai saculi* were those who were perpetuall Nazarites and might nor be redeemed, nor change their vow; such as were *Samuel*, *Sampson*, *John* the Baptist and *Iames*, as *Clemens* testifieth, these Nazarites some of them were separated to the Lord by the vow of their mother,

Three sorts of things
separated to God.

עֲנֵבִי נְזִירָה

Nazarai { terra
fructuum
personarum.

פְּלֵא admirable esse.

Nazarai { adultus
juvenis,
parvulus.

Nazarai { seculi
dierum.

mother, as *Samuels* mother vowed him a Nazarite from his conception, *min nagnaro*, as soone as he stirred in his mothers bellie.

The Child shall be a Nazarite from the wombe to the day of his birth, *Iudg. 13. 7.* that is, from the time of his conception, and from the time of his birth; but when it is sayd, *Act. 3. 2. he was lame from his mothers wombe*, here both the time of his conception and his birth are comprehended. So *Galat. 1. 15. who separated me from my mothers wombe*, that is, from the time that my mother conceived me. So *Psal. 22. 10. I was cast upon thee from the the wombe*, that is, from the time that she conceived me. So *Iere. 1. 6. Psal. 58. 3. the wicked are estranged from the womb they goe astray as soone as they be borne*, here from the wombe signified the time from their conception.

Nazzeai dierum were those who vowed themselves a time onely, but after the time was expired, they were no more Nazarites.

The vow of the voluntary Nazarite lasted but thirty dayes, as the Iewes gather; *Abolon* polled his head the thirtieth day of his vow, so did the voluntarie Nazarite, say they, and the inferiour priests shaved their heads every thirtieth day.

Those who were separated to be Nazarites were commanded to abstaine from three things; first from wine, secondly, from touching of the dead; and thirdly, that no razor should come upon their head to cut their haire.

They are commanded not to eat the kernell of the raisin; secondly, not to eat the raisin it selfe; and thirdly, not to drinke the wine, as they might drinke no wine, so neither might they drinke *ex maceratis uinis quas seruisia* or *secundaria uina vocat Plinius*; So they might drinke no vinegar, the *Seventy*, *שבעים ימים* as made of apples, dates, &c. so a *uino bordei*, as *Athenaus* calleth it.

They

מו נער
א נער *more*

Mamone of his treatise
of entering into the Iane-
stuary, *Cap. sed. 8. 14.*

Regula.

They were commanded to abstaine from wine and strong drinke; wine here is put before strong drinke, *Scriptura enim nominat genus quandoque post speciem*, the Lord saith, *Amos 2.11. he raise up of their young men for Nazarits, but vers. 12. they gave their Nazarits wine to drinke*, they should have learned abstinence from the Nazarits, but they intified the Nazarits to drinke wine, contrary to the Law.

The use that we may make of this is first to shew us that it is a sinne to be partaker of another mans sinnes, *Psal 50.18. when thou sawest a theefe then thou consentedst with him, and wast partaker with the adulterer*. Secondly, not onely to be partaker, but approve the same, *Rom. 1. 32.* thirdly, it is a greater sinne to be examples to others in sinne, as *Iud. 11. woe be to them for they have gone in the way of Cain*, but it is the greatest sinne of all, to provoke others to sinne, as here they provoked the Nazarits to drinke wine, and gave them wine to drinke.

Secondly, they were commanded to abstaine from the dead, and not to come neare their fathers, brethren or sisters, if they were dead; if a man dyed suddenly by them, they were defiled; and if they touched but one who touched the dead, they were defiled; the same holinesse was required of them, that was required of the highpriest to abstaine from the dead.

Maimone in his treatise
of mourning, cap. 3.

The Iewes say, if the Highpriest had lighted upon a dead bodie in the way, hee might defile himselfe and bury the dead, being alone, and none to helpe him: So they say, if an inferiour Priest and a Nazarite were walking together, if he had beene but *Nazaritus dierum*, he was to burie the dead, because his holinesse was not perpetuall; but if he had beene a perpetuall Nazarite then the inferior Priest was to bury the dead, and not he, because as great purity was required in the perpetuall

tuall *Nazarite*, as in the Priest concerning the dead.

Did not *Sampson* sinne being a *Nazarite* by touching of the dead bodies, and taking off their cloathes?

He did this by the singular direction of the Spirit of the Lord; so he dranke of the water which flowed out of the law bone of the Asse, and ate of the honey which was in the dead Lion, which were al unclean by the law.

The heathen Priests learned of them not to touch the dead, the *Flaminian* Priests might not put shoes upon their feete of the leather of that beast which dyed of it selfe, and if a Priest happened to have a funerall oration before the dead corpes, he used to stretch a vaile betwixt him and the corpes, that he might not see it, *Non licebat Flamini Diali tibiis funebres audire, nec locum in quo bustum erat, ingredi*: A *Flaminian* Priest might not heare the sound of the pipes which were at burials, neither might he come into that place where there was a grave.

The third thing was this, that no Razor came upon their head: they suffered their haire to grow, therefore they were called *ὀπιδόχοι*, & they were called *ὑπαρδόχοι*, *vel intonsi*, and if they were voluntary *Nazarits*, no Razor might come upon their heads untill the vow was expired, and then their haire was cut and cast under the Altar, & burnt: but if they were perpetuall *Nazarits*, there came never a razor upon their head, but their haire was onely cut about, and this was *cinēta casaries*; *Dalila* cut off *Sampsons* haire, yet he ceased not to be a *Nazarit*; for the Angell said, *that he should be a Nazarit unto his death*. The haire was a signe of strength; and as long as *Sampson* kept his haire, hee kept his strength; and God threatening to weaken the estate of his people, useth this similitude, that he will shave the haire with a razor. *Esay. 7. 20. In the same day shall the Lord shave with a razor.*

Quest.

Ans.

Seneca consolatio ad Marcian, cap. 15.

*ὀπιδόχοι,
ὑπαρδόχοι, intonsi*

m

When

כפל

Perire diem ad embolismum pertinet.

When the voluntary *Nazaret* vowed a vow for thirty dayes, and in the meane time defiled himselfe, by touching of the dead; if the whole time had beene spent to one day, and then if he had touched any uncleane thing, all these former dayes were reckoned nothing to him (*Iob. 3. 6.* [*Naphal*] *fugient, aut dilabentur* : *Onkelos, inutiles erunt*, or let them be reckoned amongst the intercalar dayes which were not numbered amongst the dayes of the yeere) and he was to begin his vow anew againe : so it is in the course of our sanctification, when we haue gone on a while in it, and then fall into some great sinne, in that case we are to begin our sanctification anew againe. *Ps. 7. 42.* *O yee house of Israel, haue ye offered to me staine beasts, and sacrificed by the space of forty yeeres in the Wildernesse?* They offered to the Lord sundry times in the Wildernes according to his ordinance; but because now they fell to worship Idols, therefore the Lord reckoned the former sacrifices, as though they had not beene offered to him.

When the *Israelites* had travelled to the confines of *Moab* to *Kadesh-Barnea*, they fell a murmuring there against the Lord, therefore the Lord brought them backe againe, after that they had passed sixtene stations. *Num. 33. 20. 35.* To the red Sea in which they were baptized, *1 Cor. 10. 2.* So when we fall from the Lord, we are to returne backe againe to our Baptisme and first vow.

And he came and dwelt in *Nazaret*, that it might be fulfilled, which was spoken by the Prophet. *Matth. 2. 23.* *And he shall be a Nazarite to the Lord.*

How were these two accomplished in Christ, he was called both a *Nazarite*, and a *Nazarene*.

Christ was a *Nazaret*, the true branch of the roote of Iesse, and he was a *Nazarite* truly separate to the Lord; and *Satan* acknowledged him to be *ὁ ἀγιος τῶ θεου* *Lut. 4.*

A,

Quest.

Answ.

*Nazareum voto, Nazarus
veneris habitatio.*

As *Sampſo* was ^{תאמר} ^{והיה} sanctified to the Lord in type; he was both ^{נאזיר} ^{et} ^{נאזיר} ^{val'ne' est} ⁱⁿ ^{naq'v} ^{et} ^{naq'v} ^{oriundus ex Nazaret}, and in the title of Christs Crosse there was an allusion to that plate of gold which was upon the forehead of the high Priest, and therefore *Aaron* was called the *Saint of the Lord*, because he had *holinesse to the Lord* written in his forehead; that plate of gold was called *Nezer*, it had written upon it ^{אזקל נזר} ^{נזר} which is ^{נאזיר} ^{et} ^{naq'v} ^{et} ^{naq'v} ^{oriundus ex Nazaret}. *Exod.* 30.39. It was written, that is, ingraven in the plate, Christ was that true *Nazarit* holy, blamelesse, and undefiled; we are to marke, that the *Seventy* to facilitate words, and to make them the more easie to be pronounced, write the words different from the Hebrew, as they say, *Samarita* for *Shemron*, so *Solomon*, for *Shelomoh*, so *Nasareus* for *Nazareus*, & the devil being well acquainted with all languages, could cal Christ ^{הנזיר} ^{et} ^{naq'v} ^{et} ^{naq'v} ^{oriundus ex Nazaret} putting [S] for [Z] so in the inscription upon the Crosse they call him *that Nasarit* or *Nazarit*.

But Christ did drinke wine therfore he cannot be called *Nasarit*, but *Nazarit* onely.

Ob.

He was not a legall *Nasarit*, for he fulfilled that in his forerunner *John* the Baptist; but he was the true *Nasarit* separated from sinners; the Iewes in contempt called Christ a *Nazarit*, and so *Iulian* the apostate called Christ a *Galilean*, because *Nazarit* stood in *Galilee*, and it was for this, that the Christians were called at the first *Nazarei*, but afterward their name was changed at *Antioch*, and they were called *Messichym*, *Christiani*.

Answ.

From the cutting of the *Nazarus* haire, they brought in shaving of the heads in the Christian Church, and they said, that long haire signified superfluity in manners; hence came this speech afterwards, *Tonso' capite fieri monachus*; judaizing in this point.

Commandement. III.

EXERCITAT. XIX.

Of the Pascover.

Levit. 23. 5. In the fourteenth day of the first month is the Lords passover.

How the Pasſeover pert
taineth to the fourth
Commandement,

The word [Passover]
taken diversly.

THe paffeover as it was a sacrifice, and a sacrament, it is an appendix of the second Commandement; but the time of it set downe here is an appendix of the fourth Commandement.

This word [*Passover*] is taken sundry wayes in the Scripture; First, for passing over, because the Angell passed over the houses of the *isracrites*, and destroyed them not, *Exod. 12. 11. It is the Lords passeover*, Secondly, *Passover* is taken for those actions which were done about the *passeover*, as killing the lambe, sprinkling of the blood, eating of it, and such, *Math. 26. 17*. Thirdly, furthe feast which was annexed to the *Passover*, *2 Chro. 35. 11. They killed the Passover and the Priests sprinkled the blood, &c.* This was for the feast of the *Passover*. Fourthly, for the Lambe killed at the *Passover*. *Math. 26. 19. And they made ready the Passover*, That is, the Lambe which was killed at the *Passover*, so *Marc. 14. 12. They killed the Passover*. Lastly, for the time of the *Passover*, as *Luc. 22. 1.*

They had in this Pasſeover unleavened bread, a Lamb, bitter herbes, and a cup in which they did drinke.

First,

First, they had unleavened bread, this unleavened bread was *panis pauperum*, the poores bread, *Deut. 13. 6.* Yet the Lord taketh this unleavned bread for the Sacrament; it was a great change, when *Moses* rod which was the shepherds rod, was made the rod of the Lord; so this was a great change, when he tooke the poores bread, and made it this bread of his Sacrament; they were commanded to eate the bread in remembrance of their hastening out of *Egypt*, when they had no leisure to ferment it; but Christ changed it to another sort of remembrance, to be a memorall of his death in the Sacrament. *1 Cor. 11: 24. Doe this in remembrance of me.*

It must be unleavened bread, for leavened bread signified either Hypocrisie or malice; *David* calleth a wicked man, *A leavened person. Psal. 71. 4. So a leavened heart. Psal. 73. 21. So Matt. 16. 6. Beware of the leaven of the Pharisees, and 1 Cor. 5. 7. Purge out the old leaven.*

Then they eate it with bitter herbes, to put them in remembrance of their affliction in *Egypt*; and *Ieremiah* seemeth to allude to this. *Lament. 3. 15. He hath filled me with bitterneſſe, he hath made me drunken with warme wood.*

Whether was the cup in the paschall supper, a Sacramentall Cup or not?

Not, for there is no mention made of it in the institution, the Lord commandeth to take a Lambe, unleavened bread, and bitter herbes, but not a word of the Cup; wherefore this cup was but their common Cup, in which they used to drinke.

It may be said, that the Master of the familie blessed this Cup.

This was not *constitutiva sanctificatio*, but *invocativa*; it is *constitutiva invocatio*, that maketh it a Sacrament, *accedat verbum ad elementum, et fiet Sacramentum* (saith

The unleavened bread called the poores bread,

Why they had unleavened bread in the Pasſeover.

Why eaten with sowre herbes.

Alluſion.

Quest.

Anſw.

Whether the Cup in the Pasſeover was a Sacramentall Cup or not,

Obj.

Anſw.

Sanctificatio { *Constitutio*
ficatio. { *Invocatio*.

Many things that are
common, changed to
a holy use,

What things were proper
to the Pasſeover in
Egypt, and what proper
to it in Canaan,

Alluſion.

Queſt.

Their ſitting at the
Paſſeover was not a ſig-
nificative Ceremony.

Anſw.

even memorable
Paſſeovers.

Auguſtine) and when it wanteth the word of institution then it cannot be a Sacrament; it is true that Chriſt transferred this cup, and made it Sacramentall under the Goſpell: but it was not ſacramentall under the Law, it was onely a common cup, the water which they dranke out of the Rocke was a Sacrament to them, *1 Cor. 10. 4.* and it was alſo common water, for their beaſts dranke of it.

So this was but a common Cup to them, but Chriſt made it Sacramentall, ſomethings againe which were Sacramentall to them, were common at Chriſts Supper, as the eating of bitter herbes. Laſt, it was not a Sacramentall Cup, for the blood of the Paſchall Lamb ſignified the blood of Chriſt; there are not two things appointed in the Sacrament to ſignifie one thing.

Things proper to the Paſſeover in *Egypt*, were firſt, they ate the Paſſeover in their ſeverall houſes when they were in *Egypt*; but afterwards they were bound to eate it in *Jeruſalem* onely. *Deut. 16. 5. 6. 2 Chro. 35.*

Secondly, in *Egypt* the blood was ſprinkled upon the Lintels of the doores; but afterwards it was ſprinkled upon the Altar. *2 Chro 35.* and then the Maſter of the houſe cauſed to bring backe the Lamb to his houſe, and eate it with his family. *Luc. 22. 7. 8.*

Thirdly, in *Egypt* they ſtood when they eat the Paſchall Lambe, with their loines girt, and their ſtaves in their hands, to ſignifie that they were to make haſte, away, and *Eſay* alludeth to this, *Eſay. 52. 12. For yee ſhall not goe out with haſte, nor goe by flight*; but when they came to *Canaan*, they ſate when they ate the Paſſeover,

Whether was their ſitting a ſignificative ceremony, or not, when they ate the Paſſeover in *Canaan*?

Not, it was onely after the cuſtome of men when they ſit to eate meat.

There were ſundry memorable Paſſeovers. The firſt
in

in *Egypt*, the second in the *Wildernesſe*; the third in the dayes of *Iofhua*; *Cap. 5. 10.* the fourth in the dayes of *Hezekiah*; *2 Chro. 30.* the fifth in the dayes of *Iofiah*, where there was not ſuch a Paſſeover holden from the dayes of the Judges that judged *Iſrael*, nor in all the dayes of the Kings of *Iſrael*. *2 King. 23. 22.* The Sixt, after they returned from the captivity. *Ezra 6. 9.* The laſt Paſſeover was that which *Ieſus* kept with his Diſciples. *Luc. 22.* where he put an end to the Paſſeover, and inſtituted his owne Supper in the place of it.

Whether was the Lambe which was killed at the Paſſeover, a Sacrament or a ſacrifice?

The moſt hold that it was not a ſacrifice, and their reaſons are theſe.

Fiſt, it might be killed by others than by the Prieſt, therefore it was not a Sacrament.

Secondly, *Exod. 8. 26.* It was abomination for the *Iſraelites* to ſacrifice in *Egypt*, but the paſchall Lambe was eaten in *Egypt*; therefore the paſchall Lambe was not a ſacrifice.

Thirdly, a Sacrament differeth from a ſacrifice, for in a ſacrifice we offer to God, and in a Sacrament wee receive from God; the Paſchall Lambe was a Sacrament; therefore it could not be a ſacrifice.

Fourthly, that which was eaten of the ſacrifice, was eaten onely in the Temple; but the Paſchall lambe was eaten out of the Temple, therefore it was not a ſacrifice.

Now for anſwer to the fiſt, after that they came out of *Egypt*, and the prieſthood was ſetled, the Prieſts onely killed the ſacrifice, and ſprinkled the blood, and the Lambe was then caried home.

Secondly, It was abomination to ſacrifice in *Egypt*, it was an abomination to the *Egyptians* to ſee beaſts killed there, becauſe they worſhiped beaſts as their Gods; but it was not abomination before the Lord; for feare of the

Queſt.

Anſw.

Reaſ. 1.

Reaſ. 2.

Reaſ. 3.

Reaſ. 4.

Anſw.

Maimon in Corban
Peſhang, cap. 1. 6.

the *Egyptians* they would not sacrifice there, they might have sacrificed there as well as they killed the Paschall Lambe there, it was a thing lawfull in it selfe.

We must distinguish two things in the paschal Lamb, it was both a Sacrament and a sacrifice; the sprinkling of the blood in the Temple was a sacrifice, the eating of the Lambe at home in their severall houses was a Sacrament; and so as it was a sacrifice, they offered; and as it was a Sacrament, they received.

Reasons proving that it was a sacrifice are these:

First, *2 Chro. 30. 1.* *Hezekiah gave Commandement that all the people should come to the house of the Lord at Jerusalem to keepe the Passeover, Wherefore should he have commanded them to come to the house of the Lord to eat it, if it had not been a sacrifice? if it had been onely a Sacrament it had beene enough to have bidden come to Jerusalem to eate it.*

Secondly, *2 Chro. 35. 11.* *And they killed the Passeover, and they sprinkled the blood, it was the blood of the sacrifice that the Priest sprinkled.*

Iosephus writeth, that *Cestius Florus*, when he would shew to the Emperor the multitude of the Iewes that were in *Jerusalem* at the Passeover, he desired the Priests that they might get the number of the people; and how did the Priests find out the number of the people? he saith, by the number of the Lambes which they killed at the Passeover, and then they reckoned how many were in every familie at the eating of a Lamb, and so they found out the number of the people; it was the Priest then that killed those Lambes, and none else.

The Paschall Lambe was a figure of Iesus Christ: the Paschall Lambe was taken the tenth day, and separated untill the fourteenth & at the evening of the fourteenth it was killed: Iesus Christ, the true Paschall Lambe, Came sixe dayes before the Passeover to *Bethania*. *Ioh. 12. 1.*

And

Reasons proving that
the Paschall Lambe was
a sacrifice.

Reas. 1.

Reas. 2.

Reas. 3.

Iosephus de bello Iudaico
lib. 6. cap. 45.

The Paschall Lambe
a figure of Christ.

and the morrow after he went to *Jerusalem*, where they met him with branches of palme trees, and this was five dayes before the Pasſeover, then he ſtayed four dayes in *Jerusalem*, and was killed in the day of the Pasſeover at night, and thus he accompliſhed the ceremonies of the Law.

Whether did the *Jewes* and *Chriſt* eate the Pasſeover upon the ſame day, or not?

Chriſt obſerved the true day, in the end of the fourteenth day, and the beginning of the fifteenth, he eate it betwixt two evenings; but the *Jewes* transferred the day, and eate it in the end of the fifteenth day, and beginning of the ſixteenth; and therefore when *Chriſt* eate the Pasſeover, it was the day of the Preparation to the *Jewiſh* Pasſeover, although indeed it was the true Pasſeover, *John* 17.62. When the Pasſeover preceded the Sabbath, they uſed to transferre the holy actions of that day to the Sabbath, that two feaſts may not fall together, and they did their common worke upon that day, which ſhould have been done upon the Pasſeover, and reſerved the holy actions to the Sabbath following; and it was upon this day that they crucified *Chriſt*.

They kept this tranſlation of feaſts, leſt the feaſt of *Loſs* ſhould have fallen, 2, 4, 7.

Leſt the feaſt of the Pasſeover ſhould have fallen, 2, 4, 6.

Leſt the feaſt of the Pentecoſt ſhould have fallen, 3, 5, 7.

Leſt the beginning of the new yeare ſhould have fallen, 1, 4, 6.

Leſt the day of expiation ſhould have fallen, 1, 3, 6.

They obſerved this tranſlation of the feaſts, becauſe they had certaine feaſts which fell upon theſe dayes, that two feaſts ſhould not fall together, as the three feaſts

Queſt.

Anſw.

Whether *Chriſt* kept the Pasſeover that ſame day which the *Jewes* kept.

Why they transferred their feaſts to the Sabbath,

When the divers keeping
of the Pasſeover began.

Great diſſention be-
twixt the Eaſterne and
Weſterne Churches for
keeping of the Paſſe-
over.

Pius Biſhop of Rome
ordained the Paſſeover
to be kept on the Lords
day.

feasts of Dedication, the foure faſts mentioned in *Zachariah*, and the feaſt of Lots.

This diuerſity was not kept ſo long as the firſt Temple ſtood, whence aroſe it then? it ſeemeth to haue taken the beginning from the diuers beginning of the moneth, for when they reckoned their moneth from the apparition which was doubtfull and uncertaine, hence it came to paſſe, that the beginning of the moneth was not alwayes at the ſelfe ſame period, for the laſt day of *Adar* might fall out ſo, that it ſhould be the beginnaing of *Niſan*; and therefore the *Sanhedrin*, appointed that the full Moone ſhould be the thirteenth day, which according to the verity was the fourteenth; this diuerſitie aroſe of this, becauſe of the diuers apparitions of the Moone, ſo they kept the preparation to the Paſcha diuerſly.

When the Apoſtles haue ſo clearly determined that matter, that no man ſhould bee condemned or judged for not keeping theſe dayes, yet Satan came and did ſow his Cockle and his Darnell, and raiſed diſſentions in the Churches, betwixt the Eaſterne and Weſterne Churches, about the keeping of the Paſſeover; the Eaſterne Churches alledged that *Iohn* and *Philip* celebrated the Paſſeover in memory of Chriſts Supper, for they kept *diem ſupperis* in the fourteenth day of the Moneth, but the Weſterne Churches alledged that *Peter* and *Paul* kept the Paſſeover upon the firſt Lords day after the fourteenth day of the moneth, upon which day they kept *diem diſcippulorum*.

Pius Biſhop of Rome, in the yeere of God, 147. gave out an Ediſt, that the Paſcha ſhould be celebrated by all upon the Lords day; yet thoſe in *Aſiac* cared not much for this Ediſt, and there aroſe hot contentions on both ſides: *Polycarpus Iohns* Diſciple came into Rome to ſettle this contention, and he appointed that every one ſhould

should celebrate the Pascha as they were wont, yet this contention was not buried, for the Easterne and Westernne Churches left not off one to write against another.

Victor the Bishop of *Rome* in a Synode holden there, ordayned that the Pascha should be celebrated there upon the Lords day from the fourteenth day of *March*, untill the twenty one of that moneth. Those of *Casarea*, *Faieslina*, *Pontus*, and *Achaia*, embraced this Edi&, yet others stood out against it, and said they would keepe it according to *Johns* tradition, wherefore *Victor* excommunicated all the Bishops in *Asia*: Yet, *Ireneus* Bishop of *Lions*, *Polycarpus* Schollar, settled the matter, under this condition that every one should celebrate it after his owne forme.

This peace lasted not long, for in the ycare of Christ 318. the contention was wakened anew againe, which *Constantine* the Emperour tooke hardly out, exhorting the *Asiatickes* not to be partakers with the *Iewes* who crucified Christ; but they would not obey the Emperours letters, for they said, they kept not the *Iewes* Passeeover, but the new Passeeover instituted by Christ; But a Councell being convened at *Nice* for the representing of the heresie of the *Arrians*, it was appointed, that through every Church of the Empire, the Pascha should be celebrated upon the Lords day by all.

The Councell for finding out of the Pascha, appointed first, that it should be celebrated after the twenty one day of *March*, for at that time the vernall Equinox was upon this day, and the Pascha should be celebrated after the Equinox. Secondly, that after the twenty one day of *March*, they should looke still to the fourteenth day of the moone, and after this day should the Passeeover be kept upon the Lords day, and to find out the time of the Moone, they composed the sicle

Victor his Statute concerning the Passeeover,

The contention betwixt the Easterne and Westernne Churches wakened againe.

The decree of the Councell of *Nice*.

of the golden number, for wheresoever in the Kalender the golden number is found of that yeere, there is the new Moone; and although these rules were sure at the Councell of *Nice*, yet they hold not now, for the Equinox is not now fixed upon the twenty one day of March, but ever anticipateth it, for now it is on the tenth of March: but now these who reckon to the Passeeover, looke to the first new Moone, after the first day of Lent, and the first Sunday after, beginneth the *Quadragesima*, and the seventh Sunday after is the Pascha.

The Iewish feasts went backward.

When the Passeeover was instituted, the Equinox was upon the 27 day of March.

Why the Equinox varieth.
At the Creation the Equinox was upon the 3 day of April.

Marke that all these Iewish feasts being reckoned by the Equinox, they goe backward from the day upon which they were first instituted; when the Passeeover was instituted at the first, it fell upon the twenty seventh day of March. At the Councell of *Nice*, the Equinox, turned backe to the twenty one day, on which the Passeeover was kept; and now, it is turned backe to the tenth day. If the Passeeover should be kept now according to the Equinox, it should be kept the tenth of March. The reason why the Equinox varieth so, is because in the space of every hundreth and sixe yeares, the whole Spheres come from the South to the North, by motion of the Firmament one degree, the world being created upon the third of Aprill, which was the Equinox then, now it is turned backe to the tenth of March, and if the world were to continue so long, it would turne to the tenth of *January*: By this the Lord would teach the *Iewes*, that all their feasts have taken an end; but the Sabbath continually goeth forward, for it shall fall this yeare upon the first of *January*, it will fall upon the second of *January* the next yeare, and so forth; but the feasts goe backward, that which falleth upon Saturday this yeare, shall fall upon Friday the next yeare; and as the Planets have a contrary course

course to the first mover, going backward, whereas the first mover goeth forward; so these feasts going backward, turne to nothing, but the Sabbath going still forward, shall end in that eternall Sabbath.

The conclusion of this is, these feasts being so alterable and moveable, it was a foolish contention betwixt the Easterne and the Westerne Churches about the keeping of the Pascheover.

Conclusion.

EXERCITAT. XX.

Of the Pentecost.

A ceremoniall appendix of Command. 4.

Levit. 23. 15. And ye shall count unto you from the morrow after the Sabbath, from the day that yee brought the sheafe of the wave-offering, seven Sabbaths shall be compleat, &c.

THE Pentecost is called the feast of weekes, because there were seven weekes betwixt the morrow after the Pascheover; and it is called the Pentecost, from *πεντήκοντα*, fifty, and in *Hebrew*, *Haghashibignoth*.

There were sundry memorable things reckoned by the number of fifty in the Scriptures; as fifty dayes from their coming out of *Egypt*, unto the giving of the Law. The Dough which they brought out of *Egypt*, lasted thirty dayes, for the Manna descended the sixteenth day of the second moneth; now betwixt the fifteenth day of the first moneth, when they came out of *Egypt*, to the sixteenth day of the second moneth, are just thirty dayes, after that time within fiftene dayes, they came to *Sinai*, that maketh forty five dayes; then the Lord commanded them to sanctifie themselves.

הַנְּשִׁיעוּר

Many memorable things
by the number of fifty.

three dayes, and that maketh forty eight dayes; then the second day after that, the Law was given. So there were fifty dayes betwixt the morrow after the Passeeover and the Pentecost: So there were fifty dayes after Christs Resurrection, and the comming downe of the Holy Ghost upon the Apostles: so in the fiftieth yeare was the Iubile.

The error of the Samaritans, in reckoning of the Pentecost.

There were seven weekes from the morrow after the Passeeover to the Pentecost; the Samaritans mistaking the word *Sabbath*, they kept seven Pentecosts in one yeare, therefore they were called *Hebdomaditai*.

They began to reckon the Pentecost from the morrow after the Passeeover, which they called *Συντήρα*, and the first Sabbath after the *Συντήρα*, was called *Συντήρα*.

Christ rose upon this *Συντήρα*, and as there were fifty dayes betwixt *Συντήρα*, and the Pentecost; so there were fifty dayes betwixt Christs Resurrection, and the comming downe of the Holy Ghost.

The Angell stirred the poole at the Passeeover.

At the Pentecost, the man which had an infirmitie thirty eight yeeres, was cured, *Ioh. 5. 5.* For it is said, verse 4. That an Angell went downe *κατὰ ῥαβιν*, at a certaine season; and the Hebrewes say, *lemognad hase*, and the Helenists say *κατὰ ῥαβιν ἰσχυ*, (following the Hebrewes) at this season, that is, at the Pentecost; *κατὰ*, here is taken distributive; so *Mat. 27. 15.* The Angell came downe at their feasts, when many people were met together at *Ierusalem*; conferre, *Ioh. 4. 36.* with *cap. 5. 1.* At that Pentecost the Angell but came downe, but at the great Pentecost the Holy Ghost came downe.

When the Barley Harvest began.

Vpon the *Συντήρα* was the beginning of their Harvest, and then there were but handfulls of Barley brought in (therefore at the Passeeover they read the History of *Ruth*, in the dayes of the Barley Harvest, *Ruth 1. 22.* In the beginning of the Barley Harvest; the Chaldee Paraphrast

raphraſt paraphraſeth it *at the Pentecoſt.*) But at the Pentecoſt, the full Harveſt was gathered in; their firſt Harveſt was of their Barley, of their beſt Graine onely; but the full Harveſt of their beſt Graine, the Wheate, was at the *Pentecoſt*. Chriſt ſaid, *Ioh. 4. 35. Say ye not, there are ſoure Moneths, and then commeth Harveſt? Behold, I ſay unto you, liſt up your eyes, and looke on the Fieldes; for they are white already unto Harveſt.* But although the Harveſt was great, yet there were few Labourers, *Mat. 9. 37.* Here is an excellent alluſion betwixt the *Pentecoſt*, when their Cornes were ripe, being the time of their full Harveſt, and the coming downe of the Holy Ghoſt, for at the *Pascha* there was little Harveſt, but at the *Pentecoſt* all the regions were white: ſo before the holy Spirit came downe, there was but a ſmall Harveſt; but when the Holy Ghoſt came downe, there was a plentifull and a great Harveſt; and at the *Pentecoſt* they gathered that which the Prophets had ſowne, *Iohn 4. 38. Yee reaped that wherein yee beſtowed no labour.*

Alluſion.

The Apoſtles gathered that which the Prophets had ſowne.

Chriſt the firſt fruits from the dead.

The Pentecoſt had but one holy day.

Chriſt is called the firſt fruits from the dead, *1 Cor. 15. 20.* as a handfull of the firſt fruits, ſanctified the whole field of Corne that was growing; ſo Ieſus Chriſt, the firſt fruits from the dead, ſanctifieth all thoſe who are lying in the Grave to riſe againe by his power, even *when they are in the duſt of death, Pſal. 22. 15.*

The day of the *Pentecoſt* was called *πεντεςυα*, as the laſt dayes of the *Paſſover*, and the feaſt of *Tabernacles* were called *gnazereth*, holy dayes, there was but one holy day of the *Pentecoſt*; but the firſt and the laſt dayes of the other great feaſts were both holy, and yet the *Pentecoſt* was the moſt excellent Feaſt of all, for then the Comforter came, and the gift of the Holy Ghoſt came downe plentifully upon the Church.

Laſtly, obſerve the phraſe, *Act. 2. 1. When the dayes*

of

The Scriptures speake of things as done, when they are but in the act of doing.

of the Pentecost were fulfilled, that is, fulfilling, So *Ier. 25. 12.* And it shall come to passe, when seventy yeares are accomplished, that I will punish the King of Babilon, and that Nation, saith the Lord; Seventy yeares were not cōplete here, for in the seventieth yeare they returned from the captivity; so here, when the dayes of the Pentecost were fulfilled, that is, upon the very day of the Pentecost, when it was fulfilling.

This word *gnazareth* is usually restrained by the *Jewes* to the last of the Pentecost, and it is translated by the *Seventy*, *Amos 5. 21.* *τῆς ἑβδομάτης*, which word *Paul* useth, *Heb. 12. 23.* for a generall Assembly.

EXERCITAT. XXI.

Of the Feast of Tabernacles.

A ceremoniall appendix of Command. 4.

Levit. 23. 33. And the Lord spake unto Moses, saying, Speake unto the children of Israel, saying, The fifteenth day of of this seventh moneth, shall be the Feast of Tabernacles for seven dayes unto the Lord.

God instituted many things to put his people in memory of his judgements and mercies.

THe Lord would not have his people forgetfull, neither of his mercies, nor of his judgements; of his mercies, Therefore he commanded them to keepe the *Passeover* in remembrance of their deliverance out of *Egypt*; he gave them the Law fifty dayes after they came out of *Egypt*, therefore hee would have them to keepe the *Pentecost*; he fed them with *Manna*, therefore he commanded the pot with *Manna* to be reserved; they dwelt in Tabernacles, or Boothes, all the time that they were in the Wildernesse; therefore he commanded

ded them to keepe the feast of Tabernacles, lest they should forget his benefits, *Psal. 103. 2. Forget not all his benefitts.* So he will not have them forget his judgments, therefore he commanded the Censers of *Nadab*, and *Abihu* to be nailed upon the *A'lar*, to be a memoriall unto the children of *Israel*, *Num. 16. 39. 40.*

The feast of Tabernacles was instituted, to put them in remembrance that they were but Pilgrimes in the Wilder nesse, and had not a permanent dwelling there.

Their first station in the Wilder nesse after they came out of *Egypt*, was *Succoth*, a Boothe, or a Tabernacle; and they had fortytwo Stations in the Wilder nesse, from the first, to the last, and all this time when they were in the Wilder nesse, they had nothing to dwell in but Tents and Bootheries, so that here they were but Pilgrimes upon the earth; as their fathers were before them. *Psal. 39. 19.* Because our life is a pilgrimage, therefore *David* saith, *I am tossed up and downe as the Locust.* *Psal. 109. 23.* The Locust is now here, now there: so is the life of man tossed to and fro; and *Micah* saith, *Arise and depart, for this is not your rest.* *Micah. 2. 10.*

Observe how the Lord doth Minister comfort to his people, shewing them a sure dwelling, and a place of rest for their transitory Tabernacles; we dwell in these bodies, but as in a Tabernacle, but this is our comfort. *2 Cor. 5. 1.* *We know that if our earthly house of this Tabernacle were dissolved, we have a building of GOD, an house not made with hands, eternall in the Heavens.* When the Patriarches dwelt in *Canaan*, they dwelt in Tents and Tabernacles. *Heb. 11. 9.* But their comfort was, *They looked for a City which hath foundations, whose builder and maker is God.* *Heb. 11. 10.* When they travelled in the Wilder nesse with the ambulatory Arke, this Tabernacle the Lord refused, and his glory departed

why the feast of Tabernacles was instituted

מִדְבָּרָא Tabernaculum
Tentorium, est etiam
proprium nomen loci a
figuriis sic dicti a
תֵּבָא tentis, ob tentis.

Comforts which God
giveth to his children
dwelling in their taber-
nacles here.

אֵלֶּיךָ יְיָ
אֵלֶּיךָ יְיָ

שבת ברשית

הפטרת אלה
פקודי ליום שני
של סוכה

הפטרת
שמחת תורה

הפטרת
שבת הגדול
At this fast was the de-
dication of the Temple,
and the Arke brought
into it. 2 Chro. 5. 2. 17.
The remnant of the
Jewes that returned
from the captivity was
to keepe this feast, Zach.
14. 16.

red from it: but in place of it Christ himselfe, *ἐν ἡμῖν*, *Dwelt amongst us as in the Tabernacle of his flesh. Ioh. 1. 14.* where the *Shecinah* or Divine Majesty dwelleth for ever. This was the Tabernacle which the Lord made and not man, *Heb. 11. 9.* Lastly, although the grave be called *domus seculi* mans long home. *Ecc'e. 12. 5.* Yet our bodies doe rest there, but as in a Tabernacle for a while, *Act. 2. 26.* Our bodies rest there but for a short time, and he hath prepared another City for us to dwell in.

This feast of Tabernacles was said to be kept seven dayes, *Levit. 23. 34.* And the Evangelist saith, *Vpon the last and great day of the feast Iesus stood up. Ioh. 7. 37.* This was the most solemne day of the feast, this day they kept *festum letitia legis*, the feast of joy, because they ended the reading of the Law this day; and the next Sabbath, they called *Sabbath berefish*, because they began againe to read the booke of *Genesis*, and they read three *Haphtaroth* or Sections that day, the first was *Haphtaroth elle pekudi lejom sheni shel succoth*, and it began at, *1 King. 7. 51.* So was ended all the words which King Salomon made, &c. And that day Salomon stood up and blessed all the people: So Iesus Christ the true Salomon blessed the people in the great and last day of the feast.

The second *Haptorah* which was read this day, was *Haptorah Shimhbath Hatorah*, *festum letitia legis*, and it began at *Iosh. 1.* They kept this feast because the Law was ended, and *Ioshua* began the Prophets.

The third *Haphtaroth* which they read, was *Sabbath Hagadol*, which began at, *Mal. 3. 4.* And it ended with these words, *Behold I will send you Elijah the Prophet. Mal. 4. 5.* And so they joyned the last Section of the law, and the last Section of the Prophets both together, and it was on this day that Iesus Christ stood up and spake

spake to them, who was the true *Salomon*, the true *Ieshua*, the end of the law and the Prophets: and whereas the Iewes delighted much in eating and drinking that day, Iesus Christ called all those to him who thirst. *If any man thirst let him come to me and drinke. Ioh. 7.*

37.

Last, see how upon the first day of this feast they offered thirteene young Bullockes, two Rames, and fourteene Lambes of the first yeere, the second day twelve; the third day, eleven; the fourth day, ten; the fifth day, nine; the sixth day, eight; and upon the seventh day of the feast were offered but seven Bullockes; the seventh day of the feast was the great day of the feast, and yet it had but the meanest offering, which gave them to understand, that the Lord was to abolish these sacrifices, and to bring in a perfect sacrifice in place of them, who is Iesus Christ once to be offered for all.

At this feast they held up branches, and so they held them up to Christ before the Pascheover, and they sang *Hosanna* which was a solemn sort of prayer, *Salva quæso nunc*, and they wish not onely peace to him on earth but also in Heaven. *Then the shout of a King was amongst them, Num. 23. 21.*

Moneth, and the first day of the New yere fell together; therefore the Jewes when they set downe their *Haphtorah* in the Margent upon, 1 *Sam.* 20. They set downe *Haphtorah berosh Haresb*, as ye would say, a division to be read in the first of the first, that is, on that which was both the first day of the Moneth, and the first day of the New yeere; and it was for the first day of the New yeere that the feast was kept, and not for the first day of the New Moone.

הפתרה בראש
החדש

The new Moone kept
ever upon the first day
of the moneth.

The New Moone was celebrated ever upon the first day of the Moneth, and therefore the Moone and the Moneth began both in one day, although not at the same houre; for the Moone had twentynine dayes and twelve houres, but the Moneth had twentynine or thirty dayes successively; therefore the twelve houres of the first New Moone, exccessing over the twentynine dayes of the first moneth, were reserved untill the second New Moone, which had other twelve houres, and those two being joyned together, made up the thirty day of the second Month.

Why they kept the new
Moones.

The Lord would have them to keepe these New Moones Holy to him, to teach them, that it was he who ruled and governed the world, and all the changes and vicissitudes of it; for as the Moone is predominant over all inferior creatures, so doth Gods providence rule all things below here; the heathen groaped after this, when they set a god or a goddesse to every Moneth, as *Juno* to *January*; *Neptune* to *February*; *Minerva* to *March*; *Venus* to *April*; *Apollo* to *May*; *Mercury* to *June*; *Jupiter* to *July*; *Ceres* to *August*; *Vulcan* to *September*; *Mars* to *October*; *Diana* to *November*; and *Vesta* to *December*. But the Lord hath made *summer* and *winter*, *Psal.* 74. 17. And it is he that crowneth the yeere with his goodnesse. *Psal.* 65. 21.

The heathen set a god
over every moneth.

The keeping of these New Moones taught them the
estate

A comparison betwixt
the moone and the
Church.

estate of the Church in this world; the Church is compared to the Moone, the Moone is lightned by the Sunne, and beautified by it, the Church is said to be *faire as the Moone*, Cant. 6. 10. She is faire as the Moone, when she is cloathed with Christs righteousness: and as the moone hath her light from the Sunne, so hath the Church her light from Iesus Christ. The Sunne giveth light and receiveth none; the Moone giveth light, and receiveth; the aire onely transmitteth light, but it giveth no light; so the Lord onely giveth light, but receiveth none; the Church receiveth light and communicateth light to others; but the worldlings neither receive light nor doe communicate light to others.

The diverse changes of
the Moone.

Again the Church is like the Moone for her alterations, and change, for the moone hath many changes; she is sometimes [*Cese*] *in ab sccondito*, or *in συνδεδυ*, or *ἐν νεκρῶ*, in the conjunction; Secondly, she is *μικροδείης*, or *in παρρησίᾳ*, when shee is in the prime; Thirdly, she is *μεγαλοδείης*, *Corniculata*; Fourthly, she is *διχότομη*, halfe Moone; then she is *ἀμφικυρτή*, *Gibbosa*; and then *πυρρῆ*, full Moone: so in declination, First, she is *ἀμφικυρτή*, then *διχότομη*; Thirdly, *μεγαλοδείης*, and fourthly, in *συνδεδυ*, many are the alterations which are in the Moone; so there are in the Church.

Salomons Kingdome
compared to the Moone.

Psal. 89. 2. Salomons Kingdome is compared to the Moone; the Moone in twenty eight dayes finisheth her course, fourteene dayes to the full, and fourteene dayes to the wane: so from *Abraham* were fourteene generations to *Salomon*, then the Moone was at the full; then from the end of *Salomons* dayes, untill *Zedekiah* are fourteene generations; and then the Kingdome decayed and waned.

Lastly, observe here that they are commanded to keepe the New Moone, and not the full Moone, to teach the Church that her greatest perfection here is to be growing to perfection.

The

Three motions of the
Moone.

Mensis peragratiōis
what.

Mensis s' illuminationis
what.

Mensis conjunctioni,
what.

יה. 18.

Morano { Velociss =
max, tardiss =
max, minis =

and she remaineth not under the shadow of the Sun;
the Iewes observed not this motion.

The slowest motion of the Moone is in *perigee*; nearest
the earth, then she runneth but ten degrees in one day,
and shee remaineth under the Sunne more than two
dayes: This course of the Moone the Iewes observed
not.

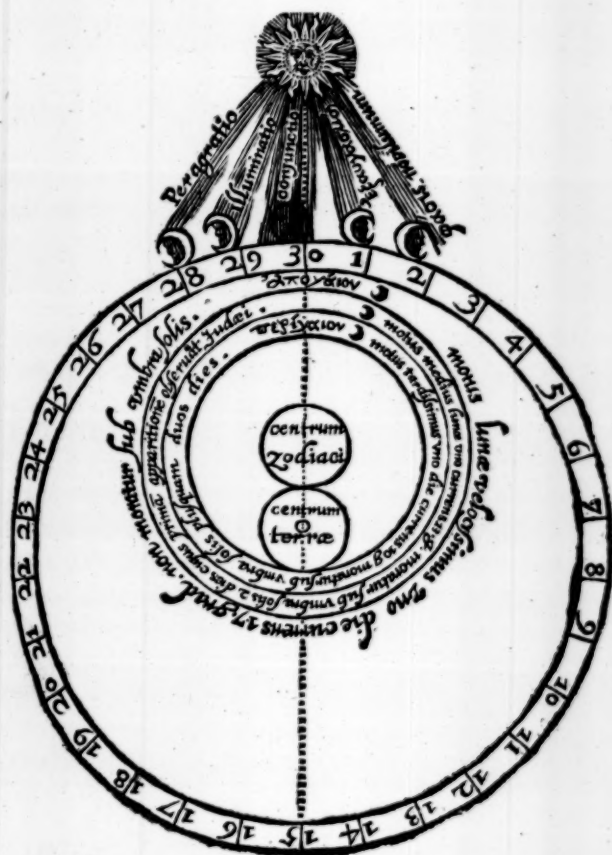
The Iewes observed the
first apparition of the
Moone in her middle
motion.

The third motion of the Moone is a middle motion,
and in one day she runneth thirteene degrees, and then
remaineth under the shadow of the Sunne two dayes,
and the Iewes observed her first apparition in this
course for their New Moones; the Moone keepeth
alwayes a constant course, but yet when she is farthest
from the earth she seemeth to us to runne more swiftly,
therefore they could not make their observation, of the
change of the Moone from that course; neither when
she is nearest to us: for then she seemeth to make too
slow a course, therefore they observed this course, when
she was in her middle motion, neither too slow nor too
swift.

Of their feast of Trumpets.

In the first day of the seventh moneth they had the
feast of blowing of Trumpets, the Iewes commonly
hold, that this feast was kept in remembrance of *Isaac*
deliverie, when the Lambe was killed for him, but *Psal.*
81. vers. 5. *David* biddeth them blow up the Trumpet,
because it was a statute in *Israel*, and a law of the God of *Is-*
cob, this he ordained in *Ioseph* for a Testimony, when he went
out through the Land of *Egypt*.

A figure to shew at what time the
Iewes began their New
Moones.



P

EXER

EXERCITAT. XXIII.

*Of the day of Expiation.**A ceremoniall appendix of Command 4.**Levit. 23. 24. On the tenth day of the seventh month there shall be a day of Atonement, &c.*

כפר א כפרים

*Picavit, pice obluxit.*הרשיע *Aliquem in-*
justum pronuntiare.

Four things commands
ded to be done in the
day of expiation.

The day of expiation
called a fast by way of
appropriation.

No workes to be done
upon the day of expia-
tion.

THis day of Atonement is called *Dies cippurim*, the day of expiation. *Caphar* properly is to cover a thing with pitch or plaster, *Gen. 6. 14.* Christ must cover our sinnes so that they appeare no more, contrary to this is *Hirshiangh*, to condemne a man or to make him wicked, that is, to pronounce him to bee wicked.

There were foure memorable things commanded on this day of expiation, first, that they should fast; Secondly, that they should abstaine from all sorts of work; and all sorts of delights; Thirdly, that they should afflict their soules; Fourthly, that they should proclaim the Iubile this day.

First, they were commanded to fast this day; they had many fasts, as the fast of the fourth month, and the fast of the fift, and the fast of the seventh month, and the fast of the tenth month, *Zach. 8. 19.* But this was called the great fast, as *Act. 8. 9.* *Sailing was dangerous because the fast was now past*, this fast was the day of expiation.

Secondly, they were commanded to abstaine from all workes this day. In other feast dayes they were commanded to abstaine fro servile workes, as plowing, sowing, reaping, but this day was to be kept as Holy as the Sabbath

Sabbath it selfe, they might kindle no fire this day nor dresse meat, they were to abstaine from all delights and pleasures this day, as first, from washing of themselves, secondly from anointing of themselves, thirdly, from putting on of their shooes and fine apparell. First, from anointing, in the day of affliction they did not anoynt themselves. *Dan. 20. 3. 12.* So they laid aside their ornaments. *Exod. 33. 4. 6.* So they went barefooted. *1 Sam. 15. 30.* So wearing Sackloth. *Psal. 35. 13.* Not washing themselves. *2 Sam. 12. 20. 21.* Not to lye with their wives. *2 Sam. 11. 11.* Thirdly, This day they afflicted their soules or humbled their soules, for the outward humiliation had beene nothing with out the inward. *Esay. 58. 5. Is it such a fast that I have chosen? a day for a man to afflict his soule.* Outward abstinence without humiliation of the soule is nothing acceptable to God.

They abstained from pleasures that day.

They afflicted their soules on the day of expiation.

Why the Iubile was proclaimed on the day of expiation.

Fourthly, this day they proclaimed the Iubile, they were humbled in their soules this day in afflicting themselves, and then he biddeth them proclaime the Iubile; to teach us, that the Lord giveth grace to the humble; and secondly, that the Lord mixeth griefe and joy together to his children in this life, they are sweet-sowre joyes, and all the promites have *Annexionem Crucis*, a condition of some crosse adjoynd to them. *Marc. 10. 30. He shall receive an hundred fold in this life, &c. With persecutions.*

This day was instituted for to purge all the defects and wants which had beene in their Sacrifices all the yeere long, and when this day was not able to purge them from their sinnes, this taught them that they must expect another Sacrifice to purge sinne, for *Non datur processus in infinitum*, but there must be one perfect Sacrifice to purge all our sinnes, wherein we should rest.

They had many reasons to shew them the weaknesse

The weakenesse of the Ceremonies shewed by the Priests and sacrifices.

ness of this Leviticall Law, both in the Sacrifices, and in the Priest; in the Sacrifices, *Num. 19. 8. 9.* When the Heifer was burnt, they put the ashes in water to purge these who were put out of the Campe for uncleanness; therefore it was called the water of separation: those ashes purged them that were separated, yet they defiled them that burnt them, and gathered them, *Vers. 10.* Therefore this Sacrifice could not purge him.

So the weakenesse of these ceremonies was also shewed in the Priests themselves, that the Priest being a sinner, could not make atonement for himselfe; when the Priest eat the meate offering of the people, he made atonement for them; but he might not eat his owne meate offering. *Levit. 10. 17.* This sheweth the Imperfection of the ceremonies, in eating the sinne offering of the people, but not his owne sinne offering. This was also shewed to them by this; If the high Priest had beene defiled by any thing, there was a second high Priest appointed to supply his wants, *1 King. 2.* which shewed the Imperfection of his Priesthood. Lastly, this Highpriest entered but once in the yeere, into the Holiest of all, and he alone, therefore this Priesthood could bring nothing to perfection.

Heb. 10. 5. Sacrifices and Mincha, thou wouldst not have, but a body thou hast prepared for me; in the oblation of Christs Body, the legall services were abolished, and the meato offering ceased when CHRIST came. *Dan. 9. 2.*

Three sorts of purification.

The Jewes had diverse sorts of purifications. First they had *ἀγνῶσις* which was a purifying by water *Ioh. 11. 55. ἀγνῶσιν ἑαυτοὺς, they went up to Ierusalem, to purifie themselves,* and this the Latines called *Lustratio*. The Greeke called the same *καὶ καθαρισμός*, which was a purifying by fire, for *καὶ* is the heat of the sunne, this they borrowed from that Idolatrous custome which the

Priests

Priests of *Moloch* used, when as they had *Magnabbur Baish Transistum per ignem*, when they did initiate their young children by making them passe through two fires.

Their second purification was *καθαρισμός*, a washing with water, whereas the former was but a sprinkling with water; *Ioh. 3. 25. There was a question betwixt some of Iohns Disciples and the Iewes* *περί καθαρισμοῦ*, about purifying, and it was for this purification that those *water pots of stone* were set. *Ioh. 2. 6.* for when they came home from their markets, or had touched a gentile or any unclean thing, they washed their cloathes, their hands and their feete, in those pots of water.

Their third sort of purification was *καθαρμός* *Piaculum* or *vitima piacularis*, when as they offered a sacrifice of any beast after they were thus purified, and this was called *καθάσμα*, which the Gentiles abused, as the *Carthaginians*, when they tooke a man, and laid all the finnes of the people upon him, they offered him in a sacrifice, and burnt him in the fire to be *καθάσμα*, or an expiation for the whole people of that Country or City.

When *Iohn* the Baptist, the forerunner of *CHRIST* came to abolish the ceremonies of the Iewes, and to make way for the Gospell both to the Iewes and Gentiles, he changed *ἀγνισμός* *in* *μετάνοιαν* this sprinkling of water into repentance, and he changed *καθαρισμός* the washing with water *εἰς βάπτισμὸν* in baptizing with the holy Ghost and with fire; & he changed *καθαρμός* that sacrifice for sinne into that Vniversall *καθάσμα*, the sacrifice of Iesus Christ, when he said, *Behold the Lamb of God, ὁ ἀγίων τὸν κόσμον ἁρτίζων*, that taketh away the finnes of the World.

מעצביר באש
transitus per ignem.

Purifying with water
for what?

The manner of the heas
then expiating sinne.

Iohn changed all these
washings.

EXERCITAT. XXIII.

Of the seventh yeares rest, and the Jubile.

A ceremoniall appendix of Command. 4.

Levit. 25. 4. But in the seventh yeere shall be a Sabbath of rest unto the Land, &c. vers. 8. and thou shalt number seven Sabbaths of yeeres, &c.

GOD commanded his people to rest the seventh day from their labours; then he commanded them to keepe many feasts in the seventh moneth; upon the first day of the seventh moneth they were to keepe the feast of Trumpets called *Rosh Hashanah*, the first day of the new yeere; upon the tenth day of this moneth they were to keepe the feast of expiation; upon the fifteenth day of this moneth, the feast of Tabernacles, which continued for seven dayes, and in the seventh day of the feast of Tabernacles, they kept *festum salicis*, and caried branches, as they used in the Pascha to carry palmes, which was a signe of victory; then they carried branches before CHRIST and cryed *Hosanna filio David*. In the last day of the feast of Tabernacles, was the feast of collection added both to the Pascha, and to the feast of the Tabernacles, and *Ioh. 2. 37.* it is called *the last and the great day of the feast*.

Besides these legall feasts in this moneth, they had likewise on the fourth day, the fast of *Godaliah*, and upon the twenty third day was *festum laetitiae legis, et benedictio*.

They had but one feast in the Moneth *Nisan*, and one in *Iair*, the Pentecost.

ראש השנה

primus dies anni.

The feast of collections
added to the feast of
Tabernacles and Passer
over.

So the Lord commanded that the Land should rest in the seventh yeere, and every seventh seventh in the Iubile, The land was laboured six yeeres, and these yeeres were called *Annusgeorgici*.

The land was to rest the seventh yeere, this was called *annus shemittah* from *Shamat, liberum demittere*, and not to seeke any due of it; for those who laboured the ground to seek fruit of it every yeere was too much, and gave no time of rest to the ground.

The Lord taught the Jewes sundry things by the resting of the Land; for as the Sabbath day taught them that as they were the Lords they behoved to cease from their owne workes, to doe his worke: So the Sabbath of the seventh yeere taught them, that both they and their land was the Lords, and therefore it was to rest.

Secondly, this yeere taught them to depend upon the Lords providence, for the Lord promised his blessing upon the sixth yeere, that the Land should *bring out for three yeeres, Levit. 25. 20.*

Thirdly, this yeere was a signe to them of their eternal rest.

Lastly, he instituted this yeere, to teach them to be pitifull to the poore; for those things which grew of their owne accord that yeere, were allotted to the poore and to the strangers.

How could they live, seeing the land rested the seventh yeere?

The Lord answered, *Levit. 25. 21.* That he should so blesse the sixth yeere, that it should serve for three yeeres, and here we may see how the promises were fulfilled, which were made, *Levit. 26. 10.* *Ye shall bring out the old, because of the new*, that is, there shall be such plenty of new, that yee must bring forth the old to make roome for it, and that is that which *Amos* speaketh,

שְׁנָה שְׁמִיטָה.

What things the Jewes were taught by the rest of the seventh yeere.

Quest.

Ans.

How God blessed the sixth yeere, that it served for three yeeres.

cap.

Hebraice מן אלון

a specie in speciem
et chaldaice

שנה לשנה

ab anno in annum.

The fertility of the seventh year, was not
merely naturall.

Never man suffered any
losse in Gods service.

cap. 9. 13. *Arator apprehendet messorem, the plowman shall over take the reaper, that is, the old and the new shall meete together. So Psal. 144. 13. That our garners may be full affording all manner of store, but the Chaldee Paraphrast paraphraseth it, Affording corne from one yeere to another.*

Here we may observe that this fertility of the seventh yeare was not merely naturall, but proceeded from the blessing of God. Secondly: all those who rested the seventh yere from their labours, yet they wanted nothing but it was supplied by the blessing of God. *Mal. 3. 10 Effundam vobis usque ad non sufficientiam, that is, that ye shall not have vessells to containe the oyle, and the wine, nor garners to containe the corne, which I shall bestow upon you.*

So those who abstaine from their labours upon the Sabbath, it shall never impoverish them; for the blessing of God upon the weeke dayes shall supply all their wants; so the Lord promised, when they shall goe up to *Ierusalem* to serve him at their feasts, that he would keepe their land from the incursion of the enemies, *Exo. 34. 24.* and we see, *Iosh. 5. 2.* When they were circumcised, the Lord strooke such a feare and terror in the hearts of the *Canaanites*, that they durst not touch them, as *Simeon*, & *Levi* killed the *Sichemites* when they were newly circumcised; never man yet got hurt in the service of God: He shall still find the Lords protecting Hand and blessing in his service. When hee sent out the seventy Disciples without purse, scrip, and shooes, he said, *Lacked ye any thing? and they said, Nothing. Luc. 22. 35.* *Nebuchadnezzar* shall not want a reward for his service which he did to the Lord, albeit he was an heathen, for hee got the *Land of Egypt* for his wages. *Ezek. 29. 20.*

The

The next privileged of the Sabbaticke yeare was this, *Deut. 14. 1.* that mens debts were pardoned to them, if they became poore and had nothing to satisfie, but not if they had sufficient to pay, then they were bound to satisfie; and if they were poore, the Lord commanded to lend unto them, *Deut. 15. 19.* although the seventh yeare was at hand; but that which was borrowed for necessitie onely, was not to be restored; and the naturall *Lwes* had onely this privileged, but not the *Profelytes*.

The third privileged of this yeare was this, *Exod. 21. 2.* *He shall goe out free in the seventh yeere, paying nothing*, to wit, if he was an *Hebrew* servant; but if hee was not an *Hebrew* servant, but a stranger, then he was to serve untill the yeare of the Iubile, *Levit. 25. 4.*

The fourth thing which was done in the seventh yeare, the Law was publickly read, *Deut. 31. 10.*

Whether or not, kept they alwayes these sabbaticall yeares?

Not, *Ier. 34. 14.* therefore the Lord plagued them with divers plagues, and especially with barrennesse of the sixt yeare, 2 *Mach. 6. 43. 49.*

When began this yeare of the rest?

Some hold that it began after the land was divided by Lot; but seeing the Land was twise divided by Lot, first in *Gilgal*, *Ioh. 14.* Secondly, in *Siloh* a few yeares after, because the first division was not perfected, this account of the seventh yeare seemeth to begin at the latter division of the Land, *Ios. 18. 2.*

What time of the yeare began this rest of the seventh yeare?

From *Tishri*, and not from *Nisan*; for if it had begun in *Nisan*, then they should have lost two Harvests, first, they might not cut downe the Corne which was growing upon the ground in *Nisan*; and then secondly, they

Debts were payed in the seventh yeare.

Servants were set at liberty this yeare.

The Law was publickly read this yeare.

Quest.

Ans.

Quest.

Ans.

At what yeare the first Rest began.

Quest.

Ans.

At what time of the were this Rest began.

might not sow in *Tishri*, and so they should have lost both the Harvests, *Exod.* 23. 16. and 34. 22. but the Lord saith, *Levit.* 25. 22. Yee shall sow the eighth year, therefore they wanted but one sowing, and one Harvest.

Of the Jubile.

Their great Sabbaticall year was the year of the Jubile: It was called the Jubile from *Iobhel* or *hobbel*, *deduxit* or *produxit*; because it brought men backe againe to their first estate; the Seventy translate it *ἀναγών*, because they were brought backe to their first estate, and *Philo Iudaeus* calleth it, ἀποκατάστασις, *restitutio*, and *Iosephus* ἐλευθερίαν, *libertatem*, and from the word *jubile*, the Latines made their word *jubilo*, to take up a merry song. So it might be called *buccina reductionis*.

They blew with Rammes hornes at this feast, *dekeran dikraia*, as the *Chaldee* paraphrast paraphraseth it. And they blew with these Rammes hornes in remembrance of their deliverance out of *Egypt*.

Masius holdeth, that they were Neat hornes; they blew with Rammes hornes in the forty ninth year, and in the fiftieth year, the year of the Jubile, with Oxens hornes; but when they gathered the people to the Congregation, they blew with silver Trumpets; this blowing of Trumpets signified, that Ministers should lift up their voyce like a Trumpet, *Esay* 58. 1. and proclaime salvation to the people. The Prophets were said to lift up the horne, *1 Chro.* 25. 5. because the Prophets were to lift up their voyce, and to blow, as if it were with a horne. None might blow with those hornes but onely the Priests, for the hornes were appointed for a holy use, and no man might blow those hornes,

הובל ab יובל

Produxit, eduxit.

דקרא דקרא

Elevare cornu prophetie quid.

The Priests proclaimed the jubile with Rammes hornes,

horns, but he who was consecrated for a holy use, as the Priest was, for the Priest went out to battell and blew the Trumper, it was he that blew the trumpet to convocate the people; it was he that blew, when the wals of *Iericho* fell downe; it was he that proclaimed the yeare of Remission; and it was he that proclaimed the yeare of the Iubile.

When they proclaimed this Iubile upon the forty ninth yeare, they proclaimed it upon the day of expiation; the day of expiation was *dies luctus* to them, a day of mourning; and yet the intimation of great joy of the yeare of the Iubile was proclaimed that day, to teach the in the midst of their griefe to remember joy.

Although the Iubile was proclaimed the fortie ninth yere, yet the forty ninth yeare of the rest and Iubile, fell not alwayes together; for if the Iubile, and the yeere of the rest had fallen alwayes in one yeare (as some would reckon, beginning the Iubile in *Nisan*, and the yeare of the rest in *Tishri*) then there should be wanting either a halfe yeare, or a whole yeare to the yeare of the rest; the Iubile hath fifty, and the seven rests forty nine, it wanting halfe a yeare in the first Iubile, in the second Iubile there should be a whole yeare of the rest wanting. And so the whole order of their reckoning should be perverted; the Text saith expresly, that the fiftieth yeare shall be the Iubile, and not the forty ninth yeare; neither is it enough to say that the Iubile is the fiftieth yeare, because the former Iubile is reckoned for one of the fifty, because this wayes, one Iubile should be twice numbred, being the last of the one Iubile, and the beginning of the next Iubile; and as no man will say, that the Iewes were to rest from their labours after the seventh day, but upon the seventh day; so no man can say, that the land was to rest after the seventh yeare, but upon the seventh; and as the seventh day of

The forty ninth yere of the Rest, and the Iubile, could not ever fall together.

The year of the Rest
and the Iubile fall toge-
ther every seventh Iu-
bile,

Three sorts of reckon-
ing amongst the Iewes.
The three yeeres are not
three full yeeres.

the weeke is to be reckoned, excluding the former Sab-
bath (for when the former Sabbath is included, then it
is called eight dayes) so the seventh year is to be rec-
koned excluding the former seventh; and the fiftieth
year, secluding the former Iubile.

Then to make up the right reckoning, is to give to the
year of the rest fortynine yeares, and to the Iubile fifty,
and so they shall fall together at every seventh Iubile,
in three hundredth and fifty yeares. Seven times forty
nine, maketh but three hundredth and forty three
yeares.

When the land is said to rest for three yeares, it is
not meant here of three compleat yeares; the *Hebrewes*
have three sorts of reckonings, the first reckoning is, *ex-
cluso utroque termino*; their second reckoning was *inclu-
so utroque termino*; their third sort of reckoning was,
excluso uno termino & incluso altero. Example of the first,
when they are both excluded, *Matthew* saith, *cap. 17. 1.*
six dayes after, the other Evangelists say, *eight dayes af-
ter, Marc. 9. 2. Luc. 9. 4.* including both the termes.
And thus the Evangelists are reconciled. The 3 sort of
reckning is, including one of the termes, and excluding
the other; as they were to Circumcise their children
the eighth day, if the child had lived seven dayes, and a
part of the eight, he was to be circumcised, as if he had
lived compleat eight dayes; therefore the Iewes say,
that *dies legis non est à tempore ad tempus*, that is, it is not
to be understood, *de completo tempore*, of the full time;
so the three yeares wherein the Lord promised to
bless their land, are not to be reckoned for three whole
yeares, but *excluso utroque termino*, two halfe yeares
and a whole yeare, *Deut. 5. 1.* *At the end of every seventh
yeare thou shalt make a release, mikketz* should not bee
translated, *A fine*, but *in fine*, *Deut. 31. 30.* putting both
for *mem.*

מקץ a fine, Deut. 31

The land rested three yeares, but not three compleat yeares, but one whole yeare and two halfe yeares, *excluso utroque termino*; they did sow their Corne in *Shebbat*, answering to our *Iannary*; and they reaped their Barley in *Nisan*, answering to our *March*; and they reaped their Wheat at the Pentecost, the yeare before the Iubile; when the rest and the Iubile fell together, they reaped their Corne in *Nisan*, which served them till *Tishri*; and this halfe yeare was called the first yeare of the three yeares rest; then the yeare of the Iubile began in *Tishri*, which was a compleat or a full yeare, and this was the second yeare of the Rest; and after the Iubile, the Cornes were sowed in *Shebbat* againe, and reaped in *Nisan*, and this halfe yeare was counted the third yeare; and this was *annus currens*, but not *completus*.

How the land rested three yeares together.

ANNUS { completus
currens.

In the fiftieth Iubile from the Creation of the world, the seventh Sabbath of the Land and the first Iubile began both in one yeare.

After *Ioshua* had fought against the *Canaanites* for sixe yeares, the Lord commanded the land to rest the seventh yeare, reckoning the seventh yeare and Iubile from *Tishri*.

How the Iubile and the seventh yeare of the rest, fell both together, see this Figure following.

reckon this way, *per tempus prolepticum*, which is neither *postulatitium* nor *historicum*; *tempus postulatitium* they call this, when the Kings of *Egypt* deduced their genealogies thirteene thousand yeares, before the Creation this is a false reckoning; but *tempus prolepticum*, is this, when they reckoned seven hundred yeeres before the Creation, to make the Sunne, the Moone, and the yeare of the Indiction to fall in one yeare; and so doth *Scaliger* reckon; and thus wee may reckon the Iubilees ascending up to the Creation, not *per tempus historicum*, nor *tempus postulatitium*, but *per tempus prolepticum*; but when we reckon from *Ioshua's* dayes descending to the time of Christs death, this is *per tempus historicum*, the Scripture sheweth us just twenty nine Iubilees from *Ioshua* to Christ, then was the acceptable time, and the day of great deliverance, *Luc. 4. 18.* and then all the Iubilees ceased.

Tempus { *postulatitium*
prolepticum
historicum.

The difference betwixt the seventh yeere of release, and the yeare of the Iubile was this, in the seventh yeere the Hebrew servant was released, and if he had married a stranger, his wife and his children were not released; but in the yeare of the Iubile they were released. Secondly, the morgaged lands in the seventh yeare were restored, to the last Morgager; but in the yeare of the Iubile the Land was restored to the proper inheritor.

The difference betwixt the priviledges of the seventh yeare and the Iubile.

The Lord appointed these Iubilees, First, that the poore might not be excluded from their inheritance; Secondly, he instituted them that they might keepe a right chronology and reckoning of times; for as the Greekes did reckon by their *Olympiades*, and the Latines by their *Lustras*; So did the Hebrewes by their Iubilees. Thirdly, he instituted these Iubilees, that they might be a type to them of their full deliverance by Christ. *Esay. 61. 2. Luc. 4. 10.*

Why the Iubile was appointed.

The

The extent of the remission under the Gospell, above the remission under the Law.

Conclusion.

אֲנִי אֲבִלָוִית. *anbelavit.*

The Remission of the Iubile exceeded the remission of the seventh year seven times, and Christ extended the remission under the Gospell as farre above the Iubile, as the Iubile is above the seventh year to seventy times seaven times: *Peter* would have restrained this remission to seven onely, *Mat. 18. 21.* but Christ extendeth it farre above seven times or seventy times, but he saith that wee should forgive our brother *seventy times seven.*

The conclusion of this is; the seventh day they rested from their labours, in the seventh moneth the most of their feasts fell; and in the seventh year their Land rested, and in the seventh seventh their Iubile fell, then all their debts were payed, then they were restored to their inheritance, but when our eternall Sabbath shall come, *Esay. 66. 22.* then we shall rest from our labours and our sinnes, and the punishment of them; then the earth shall rest from the burdens under which it groneth now, *Rom. 8. 22.* and the sunne, *qui jam ambulat ad locum suum, Eccles. 1. 5.* Who now is weary in running of his course, shall rest, and there shall be no more need of his light, *Revel. 22. 5.* Then all our debts shall be fully pardoned, and we shall be fully restored to our inheritance which we have morgaged: when the Priests went about the fortyninth year, and proclaimed that the fiftieth year was at hand, were not these glad newes to the poore, and to those who were in debt; so when the Ministers of the Gospell, *Lift up their voices like a Trumpet, Esay. 58. 2.* and proclaim to us, that the year of the Iubile is at hand; should not poore and miserable sinners rejoyce, and *lift up their heads because their redemption draweth neere, Luc. 21. 28.*

Com.

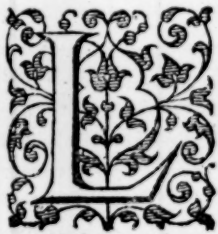
Commandement V.

EXERCITAT. XXIII.

Of the maintenance of the Priests under the Law.

A ceremoniall appendix of Command. 5.

Num. 18. 21. And behold I have given the children of Levi, all the tenth in Israel, &c.



Et us consider here, first, who payes tithes. Secondly, to whom they were payed. Thirdly, for what end they were payed. Fourthly, what things the Priests and the Levites had beside: the tithes, and lastly, the blessing upon those who payed their tithes.

First, the people payed their tithes to the Levites, because the Levites *Adharebant Sacerdotibus*, they were joyned to the Priests, *Num. 18. 2. And thy brethren also of the Tribe of Levi, of the tribe of thy father, bring them with the [Vaylavun] ut adhaerescant tibi, that they may bee joyned unto thee;* the children of Levi called Levites, were adjuncts to the Priests, and therefore the people payed the tithe to them.

The second thing to be considered here, is to whom they payed tithe, the people payed their tithe to the Levites.

How did the Pharises pay tithe, seeing they were

r

Church-

וְלִי פְלִיטָא אֲדִהֲסֵנִי
sic dictus a matre quia
putabat maritum sibi
adhaerentem אֲדִהֲסֵנִי
adhesit & hic, aliusq; do-
minum, cum dicit וְלִי
ut adhaerescant.

Quest.

אני פרוש decimas do
vel decimas accipio.

Ans^w.

פרשים docentes.

פרושים separati.

Priest, sometimes called
Levites.

Why the Lord would
have the Levites pay
tithes.

Church-men, the Pharisee said *I tithe*, that is, *I pay tithe*.
Lnc. 18. 12.

All the Pharises were not teaching Pharisees, they were not all [*Porashim*] *Docentes*, but some were [*Parushim*] *vel* ἀποστύτοι, *separati*; and of these some manured the ground, and were Laike Pharises, as wee may call them; and those payed tithe as well as others.

Then the Levites payed their tithes to the Priests. Sometimes the Priests are called *Levites* in the Scripture, as *Ezek. 44. 15.* *The Priests, the Levites, the sonnes of Zadok*; therefore although when the people are commanded to pay their tithes, the Levites are onely mentioned, yet the Priests are comprehended under the name of Levites, because the tithes belonged to the Priesthood onely; when the Priests and the Levites are taken *Composite*, then the tithes belong to them both jointly; but when they are taken *opposite*, then the people must pay their tithe to the Levites, and the Levites must pay their tithe to the Priest, *Heb. 7. 5.* *The sonnes of Levi who receive the office of Priesthood, have Commandemens to take tithes of the people.*

The Levites payed to the Priest the tithe of the tithes, although they had no inheritance in the land, yet the Lord would have them to honor him with a heave offering, and it was reckoned to them as if they had possessions and Lands; and besides this, they payed tithes of the ground of the suburbe, and fields which were given them; therefore, *Num. 18. 28. 29.* *Thus you also shall offer an heave offering unto the Lord of all your tythes which ye receive of the children of Israel, and ye shall give thereof the Lords heave offering to Aaron the Priest out of all your gifts ye shall offer, &c.*

Thirdly, to what end they were payed; the tithes were given as a signe of homage, and thankfullnesse to

God

God, *Prov. 3. 9. Honour the Lord with thy substance, and with the first fruits of all thine increase;* and as Kings have their tributes payed unto them for the maintenance of their attendance, *Rom. 13. 6. 7.* So the Lord will have his tribute payed to him, for the maintenance of his servants the Priests; therefore the tithe is called his *heave offering*, *Levit. 27. 30.* and before the Law was given, *Jacob* payed them to the Lord, *Gen. 28. 22.* and *Abraham* the tenth generation from *Sem* payed them to *Melchizedeke* the Priest, and the Lord appointed them for the Priests, *Num. 18. 28.*

Now that we may understand what great plenty and a boundance, the Levites had, who had the Lord for their portion, *Num. 18. 25. Dent. 18. 2. Ezek. 44. 28.* Let us consider what they had in particular.

First, they had a part of the meat offering called *Mincha*. Secondly, they had a part of the peace offering, the breast, and the shoulder and skin of the burnt offering, *Num. 18. 18. Levit. 7. 13.* Thirdly, they had the first fruits of the Corne, of the wine, and of the oyle, [*Refbith*] *prestantissimum*, the best of them and the far of the oyle, *Num. 18. 12. Dent. 18. 4.* and they had [*Biccurim*] the first fruits. The difference Betwixt [*Biccurim*] and [*Refbith*] was this; *Refbith* were the first fruits which the Levites tooke from the people; but *Biccurim* were the first fruits which the people presented to the Lord, and the Lord gave them to the Priests, *Num. 18. 13.* What so ever is first ripe in the Land shall bee thine; *Refbith* was the first of the first fruits, and *Biccurim* were the first fruits themselves.

It was not determined by the Law how much they should offer here, but the Doctors of the Iewes determined afterwards, that none should offer lesse than one of sixty, and none should offer more than one of forty, and the middle sort one of fifty, and they called

Why the tithes were payed.

Abraham and Jacob payed tithes before the law.

The great plenty which the Levites had for their service.

רֵאשִׁית *primitie*

primitiarum.

בכורים *primitie.*

What every one was to offer of their first fruits.

עין רע

Oculus malus.

עין יפה

Oculus bonus.

עין הבנוני

Oculus inter utrumque.

תרומה גדולה

Oblatio magna.

The Priests and Levites
had the free will offer-
ings and the estimation
of male and female and
according to their abi-
lities and sexe.

him who offered one of sixty; the man with the evill eye, or the covetous eye, or the covetous man, *Prov. 23. 6. eat not the bread of him who hath an evill eye*, that is, of a covetous man; and he who payed one of forty, they called him the man with the good eye, *Eccles. 35. 8. Give the Lord his honor with a good eye, and diminish not the first fruits of thine hand*, and he who payed one of fifty, they called him, the man with the middle eye.

This was called [*Terenmah Gedolah*] the great heave offering by way of excellency, and they payed this, not onely of things commanded in the Law, but also of their oates, Lentiles, and fitches: although these served not for the sustentation of man; but onely in time of famine to satisfie their hunger; yet they payed them, and they payed also tithe of Anise and Mint, which did grow in their gardens, which our Lord doth not blame, *Matth. 23.* for he addeth, *these things yee should have done*: all these, because they were not determinated by the law, they gave at least to the Priests the sixty part, so they gave the sixty part of their wool in their *Terenmah Gedolah* to the Priest.

Besides these first fruits which they were bound to pay, they payed likewise free will offerings, *Levit. 7. 16.* So when they made a singular vow, they were valued according to their age, and according to their sexe, *Levit. 27. 3. 4.* The estimation of the male from twenty yeare old, even unto sixty, was fifty Shekels of Silver, after the Shekell of the sanctuary; and the estimation of the female was thirty. Againe, from five yeare old to twenty, the estimation of the male was twenty Shekels, and of the female ten. Thirdly, from a moneth old to five yeares old, the estimation of the male was five; and the female was three Shekels of silver. Fourthly, if they were past sixty yeares and

above.

above, the estimation of the male was fifteene shekels: and of the female, ten shekels. Fifthly, the poorer were valued after the valuation of the Priests, according to their ability, and all these came for the maintenance of the Priests. So they had a part of things consecrated, *Levit. 7. 35. Num. 18. 13.*

The Levites had the tenth part of all the fruits which did grow in *Israel*; then the Priests got *Decimas Decimarum* the tithe of the tithes from the Levites: the husband man payed to the Levites the tenth of his whole increase, and this was called [*Magnaſar riſhon*] the first tithe; and the Levites payed out of this, the tenth to the Priests, which was the hundreth part of the husband mans increase [*Magnaſar min Hamagnaſar*] *decima ex decima.*

The third tithe was given to the poore, and it was the ninth part of the whole increase. *Tobit. 1. 7. 8.* It was called [*Magnaſar shani*] the second tithe, and in the first and second year, this tithe was reserved by the husband man, and either taken up to *Jerusalem*, or else sold and put in mony, that the Levite, the widdow and the poore might eat of it there at the three great feasts, and it differed nothing from the tithe of the third year, but onely in the use, as *Maimony* sheweth, and every third year it was given to the poore, but every first and second year it was given to the Priest, and to the Levite, and to the widdow, and they did eat it before the Lord in *Jerusalem*, by this we may perceive how the husband-man payed the ninth part of his whole increase every year: Let us put this case, a husband-man hath an hundreth and two logs of oyle, of this he was to pay two to the Lord, which was his *Tercumah Gedolah*, and this was one of fifty; and then ten to the Levites, and nine of the hundreth, to the poore for the second tithe, so that of an hundreth and two logs, he payed twenty

מעשר ראשון

Decima prima.

מעשר מן המעשר

Decima ex Decima.

מעשר שני

Decima secunda, vel secundi anni.

מעשר שלישי

Decima tertia, vel tertij anni.

The husbandman paid the most part of his increase.

They had the first borne of man and beast.

They had 48 cities and so much ground about them.

The Levites were not the tenth part of the people yet they had the tenth part of the increase.

Allusion.

Allusion.
Allusion.

and one, which was the fift part of the hundreth, and some more.

Moreover, they had the first borne of all sorts of cattell, as of sheepe, beeves, and goats; and the price of the rest which were to be redeemed according to the Priests estimation. Likewise the first borne of man redeemed at five shekels the man, *Ezek. 44. 30. Neh. 10. 36.* And when all the males appeared before the Lord three times in the yeare; none of them must come empty handed; all these the Priests got.

And besides all this, the Levites had forty eight cities, and two thousand cubites of ground round about them on every side, with their Cattell and flocks; the number of the Levites were but twenty three thousand, *Num. 26.* The tribe of *Asser* was fifty three thousand, and two hundreth; and the tribe of *Nephthali* was forty five thousand and foure hundreth; and the tribe of *Assachar*, was sixty foure thousand and three hundreth, and the tribe of *Dan*, was sixty foure thousand and foure hundreth, and yet the greatest of them all, had but nineteene Cities; but the Levites being but few in number, got more Cities than any of them all; and the reason was, because the Lord would provide liberally for them; the Levites who were not the tenth part of the people, yet they got the tenth part of the increase of the Land, and Priests who were but a small number in respect of the Levites, yet they got the hundreth part of the increase of the Land, and because the Priests had such a plentiful portion, therefore the Lord alludeth to this, *Iere. 13. 14. I will satiate the soule of the Priest with fatnesse.*

The Lord was their portion, *Num. 18. 20. Dent, 18. 1. Ezek 44. 28.* and the godly allude to this, *Psal. 73. 26. God is my part for ever, So Psal. 142. 5. Thou art my part in the Land of the Living, Lam. 3. 24. The Lord is my part,*

saith

saith my soule, therefore I will hope in him. *Psal. 16*, the Lord is the portion of mine inheritance.

And see what a care the Lord had that they should want none of these. *Ezek. 44. 30.* And the first of all the first fruits of all things, and every oblation of all of every sort, shall be the Priests; the Hebrewes when they would have a thing precisely kept, they double this word [*Cel*] as *Psal. 119. 128.* Therefore I esteeme all thy precepts, concerning all things to be right, So here the first of all the first fruits of all things, &c.

The last thing to be considered here, is the blessing of God upon those who payed their tithes, they were to pay to the Priests the first fruits, and tithes of all their increase of every sort. And the first of their dough That he might cause the blessing rest in their house, *Ezek. 44.* So *Mal. 3. 10.* Bring ye all the tithes into the storehouse, that there may be meate in mine house, and prove me now here with, saith the Lord of hosts, if I will not open you the windowes of heaven, and powre you out a blessing, that there shall not be roome enough to receive it, *Deut. 16. 74.* Thou shalt rejoyce in the feast before the Lord, thou & thy son, and thy daughter, and thy maid servant, and the Levite, and the stranger, and the fatherlesse, and the widdow, that are within thy gates; And the Hebrewes say, the Levite, the fatherlesse, the stranger, and the widdow, foure that belong to me, answerable to foure that belong to thee, thy sonne, thy daughter, thy man and thy maide; if thou comfort those that are mine, I will blesse and comfort these that are thine, and they say, when a man payeth his tithes, he is the husbandman, and God Almighty is the Priest; but when he payeth them not, then God is the husbandman, and he is the Priest, and then, *Ten Akers of Vine shall yeeld but one Bath. Esay. 5. 8.*

The Conclusion of this is, they who have the Lord for their portion can lacke nothing, *Psal. 23. 1.* here was none

The Hebrewes repeat words to signifie that nothing should be omitted.

וראשית כל
בכורי כל וכל
תרומת כל מכל
לכהנים יהיה

Et praprium ematum
primitiarum ex omnibus,
et omnis oblationis om-
nium ex omnibus oblati-
onibus & s'is Sacerdo-
es. Vox כח hic quin-
quies repetitur.

The blessing of God up-
on those who payed
their tithes.

The Lord had foure,
and the Priest had foure
at the eating of the
Tithe of the third yeare
as the Hebrewes say.

Conclusion.

none of the Priests that did shut the doores of Gods sanctuary or kindle fire upon his Altar for nought, Malac. 1. 10.

EXERCITAT. XXV.

The Jewes might not kill the damme sitting upon the young ones.

A ceremoniall appendix of Command. 5.

Levit. 22. 6. If the damme be sitting upon the young, or upon the egges, thou shalt not take the damme with the young, &c. That it may be well with thee and that thou mayst prolong thy dayes.

God made choise of Canaan after a speciall manner.

The earth is the Lords, and the fulnesse thereof. Psal. 23.
 1. Yet the Lord made choise of Canaan in a speciall manner, and therefore he saith, *the Land is mine, Levit. 25.*
 23. Thence it is called *Emmanuel's Land, Esay. 8. 8.* and other Lands the Lord calleth polluted Lands, *Amos. 7. 17. Thou shalt dye in a polluted Land.* So the people who dwelt in Canaan were the Lords, after a speciall manner, and all that which belonged unto them, therefore he forbiddeth to take usury of his people.

The damme sitting on the yong ones was not a type.

When the Lord forbiddeth them to kill the damme with the young ones; the damme sitting upon the young ones, was not a type to the Jewes here, no more then the ox when hee trode out their corne; but there was a tropologicall sense here, to teach them manners; but Canaan it selfe was a type to them.

By this Law the Lord taught them mercy to all men, and reverence to their parents.

God will have them to shew mercy upon the beasts, and the birds, and he will not have the damme, and

and the yong killed together ; and *Targum Jonathan* paraphraſeth it thus , as your heavenly Father is mercifull in heaven, ſo be ye mercifull in earth. The fartheſt extent and meaning of this Law is , that they ſhould abſtaine from cruelty, *Hof. 10. 14. Gen. 32. 11. To kill the Mother, and the Children*, for as God hath not regard of Oxen, *1 Cor. 8. 9.* his chiefe regard was not to the Oxe, when he forbiddeth to muzzle his mouth, but that the Miniſter ſhould have maintenance: ſo the Lords chiefe regard, is not here that the Damme be ſpared, but that Parents be revered.

God taught the Jewes in their infancy ſundry wayes. Firſt, he taught them by their apparell, that they ſhould not weare Linſey wolſey, ſo that the Priests ſhould weare linnen in the Sanctuary, and wooll out of the Sanctuary, *Ezek. 44. 17.* and ſo by their meates, putting a diſtinction betwixt cleane and uncleane; and ſo by their houſes, when he commanded the Law to be written upon the poſts of their doores, and by the Battlements to be put about their new houſes, and ſo by their huſbandry, when he commanded them not to plow with an Oxe and an Aſſe, and not to ſow their fields 'with divers ſorts of ſeede ? So by their flocks to offer their firſt borne of them to him ; and here when they were walking in the fields, if a birds neſt were before them in the way, either in a tree, or upon the ground, they were commanded to ſpare the damme ; to teach them reverence to their Parents ; whereſoever they lookt, they had ſome inſtruction before them.

He forbiddeth them to kill the Damme and the yong ones together ; he commanded them to eat fleſh after the flood, but here he would reſtraine their appetite, that they ſhould not kill both the Damme and the yong ones ; and which is more, the Lord forbiddeth

God taught the Jewes many wayes,

Why God would not have the Jewes to kill the Damme with the yong ones.

biddeth when they are about to sacrifice, that they kill not the Cow or the Ewe, and their young ones both in one day, *Levit. 12. 27.* So the Iewes say that they might not kill the damme upon the young ones although it were for cleansed of the Leprosie, *Lev. 14. 4.* And if he will not have this done for his owne worship, farre lesse will he have men do it for their owne private use, *God will have mercy and not sacrifice, Matth. 9. 13.* he forbiddeth them to kil the Dam, but they might take the young ones; he will not have them like the *Pythagoreans* who thought it unlawfull to kill any beast or fowle, neither will he have them like *Barbarians* who kill all without respect, but he will have them kill the young ones and spare the old, to teach them reverence towards their parents; there is no creature, but man may make some use of it, either to make it the object of his pity, or else to imitate it, as the *Storke*, the *Crane*, and *Swallowes*, *who know their times, Iere. 8. 7.* yea the Lord sendeth the sluggard to the pismire to learne, *Prov. 6. 6.*

Honour thy father and thy mother, is the greatest Commandement in the second table, and it hath this promise annexed unto it, that they who honour their parents shall live a long life; and here the Lord joyneth it to the meaneft of all the Commandements which the Iewes call *Preceptum leve*, the Lord set the ceremonies [*Sejag Latorah*] as a hedge about the Law; and as the hedge is a fence to keepe out beasts; so were these ceremonies set as a hedge to keepe the Iewes, that they should not breake in to violate the morall.

If a man should find a bird sitting in this land upon her yong ones, he is not bound by this Law to spare her, more then he is bound, when he reapeth his field to leave the gleanings ungathered, yet he is bound by the Morall Law to shew pity to his beast, and so upon the

No creature but man
may make use of it.

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so foule, neither could he promise to himselfe longer
life, if he should doe so: but onely he must looke to the
morall precept, which obligeth man still, when these
ceremonies are abolished.

It may be said, where the reason, or the promise an-
nexed to the Law is perpetuall, there the law is perpe-
tuall, but this promise is perpetuall, long life to the o-
bedient child; therefore it might seeme that this law is
perpetuall.

The promise is properly annexed to the morall Law,
and but accidentally to the ceremoniall Law: a father
that hath a child whom he mindeth to make his heire, he
blesseth his child doe such and such things, which are
but trifles, and then he promiseth unto him, the inhe-
ritance, there are more weighty conditions included in
this promise; but for the childs nonage, and because
yet he is not capable of the greater conditions, there-
fore his father setteth downe those meaner conditions
unto him; the inheritance is promised unto him especi-
ally if he observe the maine conditions, but the meaner
are set downe for the present to him: so dealeth the
Lord with the Jewes here.

The keeping of the whole Commandements hath this
promise of long life annexed unto it, *Prov. 3. 1. 2. my
servant forget not my law, but let thine heart keepe my Com-
mandements, for length of dayes, and long life and peace,
all they adde unto thee, so Deut. 8. 1. and 30. 16.* But it is
more particularely annexed to this Commandement, and
is called the first Commandement with promise, *Ephes.*

Object.

Ans.

How the promise is an-
nexed to this ceremoni-
al precept, and to the
morall precept.

Simile.

Commandement. VI.

EXERCITAT. XXVI.

That the Jewes might eat no blood.

A ceremoniall appendix of Command. 6.

Deut. 12. 24. Thou shalt not eat it, thou shalt purre it up
on the earth as water.

**The blood is not the
form to the body.**

THe Lord forbiddeth the Iewes his people to eat blood, *because the life is in the blood*, the blood is not the forme to the living body, because one body cannot be the forme to another; neither is it a part of the body, for it nourisheth the rest of the body, and one part nourisheth not another; and it is more excellent than milke, melancholly, or marrow; for they have their residence in some particular parts of the body, but the blood is dispersed through the whole body, and none of these are profitable to the body, unlesse they be mixed with blood.

Why the life is said to be in the blood.

The life is said to be in the blood, because the naturall heat is preserved in the body by blood; the blood it selfe is a thing naturally cold, and it is the heat of the spirits which commeth from the heart that heateh the body, and the blood but keepeth in the heat, as a mans cloathes doe, *qua non calefaciunt sed recalefaciunt*, it but keepeth in the spirits which are in the heart; but when the blood is let out, then the spirits faile, and the blood is congealed. ...

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Although the soule be said to be in the blood, yet we must not thinke that the blood is the seat of the soule; because the seat of the soule is some principall member of the bodie, but the blood is not a member of the body; the seat of the soule is a firme, and a permanent thing, and it hath sense, especially the Touch, but the blood in it selfe hath no sense, wherefore it is not the seat of the soule, but the common instrument, and *Vehiculum* which carrieth the spirits.

The life is in the blood, all the passions of man shew themselves in the blood, as the blood is hote with anger, it flyeth for feare, it groweth slow for griefe, and spreadeth it selfe abroad for joy, and in shame, it maketh the face to blush.

The life is in the blood, therefore David saith, *Psal. 30. 10. what profit is in my blood*, that is, in my life, and Virgil calleth it the purple soule.

God taught his people to abstaine from blood for two reasons; First, in reverence of the blood of Christ which was to expiate their sinnes, wherefore the blood was called *the atonement of the soule*, *Levit. chap. 17. 11.* that is, the soule or the life of the beast, is made the ranfome for the soule or life of man, and therefore it should not be eaten; and for this cause they were commanded to cover it in the earth with dust: contrary to this, is that, *Iob 16. 18. Let not the earth cover my blood*, and *Ezek. 24. 7, 8. Their blood is in the midst of her, she set it upon the top of a Rocke, she powdered it not upon the ground to cover it with dust: that it might cause fury to come up to take vengeance, I have set her blood upon the top of a Rocke that it should not be covered.* But in this respect it is not an appendix of the sixth Commandement, but in another respect; the Lord commanded them to abstaine from blood, and not to eate it, to teach them to abstaine from cruelty, and then it is a

The blood is not the seat of the soule.

The passions shew themselves in the blood.

Why God would have his people abstaine from blood.

They were to cover the blood.

How the Romans by
degrees became cruell.

ceremoniall appendix of the sixt Commandement.

The corruption of man is such, when he beholdeth cruell things then he beginneth to be more cruell; the Romanes used at the first to set wild beasts upon the stage to kill one another; and after this they came to be delighted to see Gladiators, and Fensers kill one another; and thirdly they delighted to see men cast unto the wild beasts, so that from the sight of killing of beasts, they delighted to see men killed; and so from eating of blood, they might have beene drawne to cruelty, and shedding of the blood of men; for those who are but acquainted with the shedding of the blood of Beasts, doe care little for the shedding of the blood of men; *Nimrod was a mighty hunter, Gen. 10.9.* and then he became a cruell murtherer of men; *Pythagoras*, that he might teach men to abstaine from blood, taught men alwayes to abstaine from the shedding of the blood of Beasts.

Obj.

It may be said where the reason of the law is perpetuall, the law is perpetuall, ye shall eat no blood, because the life is in the blood: this reason is perpetuall, therefore this law may seeme to be perpetuall.

Ans.

What part of this Law
is morall.

Thus much of the law is perpetuall, that they should not eat *membrum de vivo*, or while it is *palpitans sanguis*, that is the morall precept, *Ezek. 33. 25. See eat with the blood, which must be understood, ye eat while the life is in the blood; this is a breach of the morall precept, and it is joynd here by the Prophet with other morall transgressions, See lift up your eyes to your Idols, see shed blood, and see eate blood.* But this is the Ceremoniall part simply to eat blood, the Lord commandeth to give that which dyed of it selfe to the stranger, *Deut. 14. 21.* But if this were a morall precept simply, to abstaine from Blood, then no stranger might eat Blood, or eate that which dyed of it selfe; and the *Apostles, Act. 15. 20.*

To eat blood simply was
not a morall Law.

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renued this precept of abstinence from blood, and they give this to be the reason, *vers. 21. For Moses of old time had in every citie those that preach him, being read in their Synagogues every Sabbath day*, that is, seeing *Moses* ceremoniall law is yet professed by the Iewes, ye must beare with the weake Iewes untill ye and they be fully united, and this occasion being taken away, the law ceaseth.

He commanded the Iewes to abstaine from blood, because the Church was in her infancy yet; therefore to command the Iewes still to abstaine from blood, it is even all one, as if one should command that a man should be continually nursed with milke, because he sucked milke when he was a child.

Why did not the Apostles forbid them to abstaine from fat, as well as from blood? Seeing to eate the fat was forbidden in *Moses* Law as well as to eate the blood.

This precept of abstinence from blood was given to *Noah*, and it was one of the seven precepts; but abstinence from fat, was not commanded untill the ceremoniall law was given, *Levit. 3. 16. 17.* and because the Iewes esteemed more of this interdiction of eating of blood, therefore the Apostles commanded them abstinence from it.

Tertulian in his *Apology* for the Christians sheweth that they would not eate blood or strangled, and that the heathen used to come to them with bottles of blood, and to force them to drinke of it: by this it appeared, that the Christians in his time abstained from blood; but *Beatus Renanus* commenting upon that place of *Tertullian*, noteth well, that the Christians were too superstitious in that, *Nam extra scandalum Iudaeorum fuit infestitia servare*, they were bound onely to abstaine from blood, that they might not offend the Jewes.

BUT

Why the Apostles renued this precept.

Why he commanded the Iewes to abstaine from blood.

Quest.

Ans.

Why the Apostle commanded abstinence from blood.

Tertulian in Apolog. c. 9.

Ob.

Answ.

How the Pagans charged the Christians with drinking of blood.

Conclusion.

But *Blandina* the Martyr abstained from blood.

The reason of this was the danger of future scandall which might follow; for the Christians were charged by the Pagans, that they spilt the blood of Infants, & did drinke it; now if she had not abstained from blood, how could she have contested with the *Pagans*? It is not likely that we drinke the blood of Infants, who abstaine from the blood of beasts; the Councell of *Orleance* is justly censured for renewing this abstinence from blood, as Iudaizing in this point.

The conclusion of this is; the Lord by degrees trained up his people to be mercifull; as he forbade them to kill the damme sitting upon the young ones; so he would not have the flesh of the beast eaten that killed a man, and hee forbiddeth, *to eat that which is torne of beasts*, *Exod. 22. 21.* And here he forbiddeth them to eat blood.

EXERCITAT. XXVII.

That the Jewes might not seeke a Kid in the mothers milke, to teach them not to be cruell.

A ceremoniall appendix of Command. 6.

Exod. 23. 19. Thou shalt not seeke a Kid in the mothers milke.

A Philosopher in *Egypt* asked a Jew upon a time, why the Jewes abstained from Swines flesh, and would eat none of that which was holden to be most wholsome? the Jew answered him by another question; What was the reason why the *Egyptians* had so many

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any Hieroglyphickes, and the *Pythagoreans*, their egmatikall speeces? were not thole Symbolicall, and taught them some other thing? as *ignem gladio ne diis*, *Pythagoras* meaning was, that they should not provoke an angry man; so the precepts of *Moses* commanding them to abstaine from such and such beasts uncleane, were Symbolicall, and implied some other thing.

This Commandement forbiddeth not mixtures in religion, as an appendix of the second Commandement but as an appendix of the sixt Commandement, to abstaine from cruelty, as not to take the damme sucking upon the young ones, and not to muzzle the mouth of the Oxe that treadeth out the Corne.

Yee shall not see the a kid in the mothes milke; this is not the meaning of the command, content your selves to eat the kid, but take heed that yee eat not the damme also; neither is this the meaning of it, ye shall not eat flesh with milke, as the Chaldees Paraphrast Paraphrasteth it; neither is this the meaning of it, take heed that ye see the kid in the mothers milke, as the superstitious Iewes expound it at this day; they will not see the flesh, and milke in one pot, neither will they cut both flesh and cheefe with one knife; and amongst the precepts which they have written of things lawfull to be eaten, they forbid the eating of flesh, and milke together; but the meaning of the place seemeth to be this; ye shall not eat of a kid or of a Lambe, (for so the *Seventy* translate it) so long as it sucketh the damme, for all this time it is as it were but milke; they might sacrifice it when it was but eight dayes old, but not to eat of it so long as it was sucking. *1 Sam 7.9.* *Samuel tooke a sucking Lambe and offered.*

The Lord forbiddeth also, *Exod. 22.31.* To eat that which was torne by beasts; the former Commandement that

How this precept is an appendix of the sixt Commandement.

The divers interpretation of this precept.

The true meaning of this precept.

Not to eat that which was torne, is a ceremoniall appendix both of the sixt and eight Commandement.

Quest.

that they should not seech a kid in the mothers milke was a ceremoniall law belonging to the sixt Commandement, but this Commandement that they should not eat of that which was torne by beasts was an appendix both of the eight, and sixt Commandement, whereby he taught them, both to abstaine from blood, and from theft.

Whether should those words, *Levit. 15. 17. Be read copulativè? the soule which eateth that which dyeth of it selfe, and is torne by beasts; or disiunctivè? that which dyeth of it selfe, or is torne of beasts.*

Ans.

Some of the Iewes read the words *copulativè*, thus, *if it dye of it selfe, and be torne of beasts*, they might not eat of it; but the true reading is *disiunctivè? if it dye of it selfe, or bee torne*, (as *Iunius* readeth it) for the law saith expressely, that that which is torne is uncleane, although it dye not first, and then be torne; and some of the Iewes make that more uncleane which is torne, then that which dyeth of it selfe; one demanded the question of *R. Ioseph Gersaus*, why hee writ the Law rather upon the skinne of a beast that dyed of it selfe, than upon the skinne of a beast that was torne? he answered them by this comparison, I tell you whereunto I liken the beast that dyeth of it selfe, and that which is torne; to two malefactors who are adjudged to dye, the one malefactor the judge himselfe killeth, and the other the hangman killeth; so they hold, that that which dyed of it selfe was not so uncleane, as that which was torne by wild beasts.

Whether the beast that dyed of it selfe, or that which was torne, was the more uncleane.

Conclusion.

The conclusion of this is, here we may see the infancy of the Iewish Church, when the Lord forbiddeth them to taste, touch, or handle, and restraineth their baser senses, tasting, touching, and handling, *Coloss. 2. 21.* Even as parents forbid their little childrento touch this, or handle that, where as they forbid them when

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on is given chiefly to the nobler senses, hearing
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God dealeth with the
senses as fathers doe
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Commandement VII.

EXERCITAT. XXVIII.

*When a Bastard might enter into the Congregation
under the Law.*

A ceremoniall appendix of Command. 7.

Deut. 23. 2. A Bastard shall not enter into the Congregation unto the tenth generation.

THe Lord forbiddeth here that a Bastard should enter into the congregation of the Lord, unto the tenth generation, there are foure things to be considered here? First, who is called [*Mamzer*] a Bastard here; Secondly, What is meant by entering into the congregation; Thirdly, That this is but a ceremoniall Law; and Lastly, That it is not meant of every sort of Bastard.

First, he is not called *Mamzer* here, if his father were an Hebrew, and his mother a Gentile, as the Chaldee Paraphrast taketh it, for then *Obed* the sonne of *Ruth* the *Moabiteffe*, should have beene a Bastard.

Secondly, He is not called *Mamzer* or *Spurius*, who is borne of a Widdow (as the Hebrewes hold) as if an Hebrew had married a captive woman, and had lye with her and she fel with child, and it was in doubt whether hee was the child of the first husband or of the last. And so they hold that *David* begot *Chili-*

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upon *Abigail*, and that his mother called him *Daniel*, and his father *Chiliab*, *2 Sam. 2. 2.* and *1 Chro. 3. 1.* Because hee was *incerto patre*; but this is one of their dreames: neither is he called a Bastard, *qui ex secundis nuptijs natus est*, as when a man marieth a Widdow, and begeth a child upon her. The Iewes are most mistaken in this, *Ben Syra* in his Proverbs, saith, *Oculos tuos absconde a muliere vidua, et ne concupiscas pulchritudinem ejus in corde tuo; nam filij ejus, sibi scortationū sunt*, hide thine eyes from a Widdow Woman, and be not taken with her beauty; for her children are the children of fornication. And the same *Ben Syra* at the letter *Samech*, saith, *Scriba ducat virginem, et ne ducat eam quæ maritū habuit, nam aqua virginis tibi soli crunt, aquā vero ejus quæ maritū habuit ante te, alius præter te hausit*, that is, let a scribe marry a Virgin, and let him not marry her who hath had an husband before; and content himselfe, with the waters of his owne cisterne, and not to drinke of that water, where another hath drawne before him: where he alludeth to the phrase of the Scripture, which callith adultery *stollen waters*, *Prov. 9. 17.* And they put water for seed, *Num. 24. 7.* So *Moab*, is his fathers wa-

Ben Syra inter proverbia alphabeto. 2.

Water put for seed.

ter. But the Iewes were much mistaken in this, for the Apostle saith. *1 Cor. 7. 37.* If her husband be dead, she is liberty, to marry whom she will, onely in the Lord, *Rom. 14. 5.* Let the younger Widdows marry. Therefore *Amzer* here, signifieth him, *qui ex incerto patre, et incerta matre, natus est*, whose mother is knowne but not his father.

The second thing to be considered, is this, what is meant, by, *entering into the Congregation.*

To enter into the Congregation, is to beare charge amongst the people of God, and this is expressed by *going out and in before the people*, *Deut. 31. 1.* I am too old to

What is meant by entering into the Congregation.

goe out and in before this people, so, *Act. 1. 21.* All the time that Iesus went out and in amongst us: this is, to have a charge over the people, and in this sense the Bastard might not enter into the Congregation, that is, he might have no charge, nor beare rule amongst the people of God.

To beare charge expressed by dwelling.

To dwell among the people, what.

Sometimes to beare charge amongst the people of God is expressed by *dwelling* amongst them, as *1 King. 3. 8.* Thy servant is in the midst of thy people whom thou hast chosen, that is, he reigneth amongst them, and ruleth them, and so *Psal. 101. 2.* So to dwell amongst the people is to be esteemed and to be in account amongst them, *Gen. 23. 10.* Ephron dwells amongst the children of Heth, that is, he was a Ruler and a Prince amongst them, and in this sense the bastard might not dwell amongst the people of God.

Sometimes to dwell among the people is to dwell safely among them, so the *Shunamitish* Woman said to the Prophet when he offered to speake to the King and to the captaines for her *I dwell among my people 1 King. 4. 13.* that is, I dwell safely among them, and no man doth me harme, and in this sense a bastard might enter into the congregation.

To enter into the Congregation, is to enjoy all the priviledges of the people of God,

Againe, to enter into the Congregation is, to enjoy all the priviledges that the people of God enjoyed, and in this sense, a Bastard might not enter in the Congregation. *Nehemiah* findeth fault with the children of *Israel*, because they married with the *Moabites*, and he giveth the reason, because the *Ammonite* and the *Moabite*, should not come into the Congregation for ever, *Neh. 13. 1.* So by the like reason, the Bastard might not enter into the Congregation unto the tenth generation, therefore they might not marry with them, *Isa. 23. 7.* It shall not come among the Nations, that is, ye shall not marry with them: there were many other priviledges

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which the *Israelites* enjoyed, whereof the Bastard was not capable; the *Israelite* had this priviledge to be set at liberty the seventh yeare. So they might not take away the priviledge of an *Israelite*, these priviledges the Bastard had not.

When he is seclused from the Congregation, here is not meant, that he is seclused from the worship of God, but by Congregation here, is meant their civill society and meeting, *Act. 19, 39. It shall be determined in a lawfull congregation*, that is, in a civill meeting, they were admitted to the Temple, and to the worship of God.

Zach 9. 6. A Bastard shall dwell in Ashdod, therefore it may seeme that they might not come to the Temple of God.

By *Bastard* here is meant any vile or wicked man, that is not regenerate by the seed of grace.

Vnto the tenth generation, that is, he should never enter, *Nehem. 13. 1.*

This Law was ceremoniall, and when the ceremonies were in force, it was not meant of all sorts of Bastards.

There are three sorts of impurity set downe in the Scriptures which defile the children; the first is *peccatum innatum*, that is, originall sinne, and all the children of men are equally defiled with this, both those who are begotten in marriage, and those who are begotten in adultery: the second sort of impurity which the children doe contract, is legall impurity, and this is *peccatum agnatum*: if the woman had vowed her child to be a perpetuall *Nazarite* to the Lord, if she had drunken any strong drinke after the child was quicke in her belly, she defiled the child, and he might not be a *Nazarite*: this was but a ceremoniall uncleannesse which hindered him, that he might not enter into the Congregation.

The Bastard was not seclused from the worship of God.

Obj.

Ans.

A Bastard put for any vile person.

Three Sorts of impurities.

Impuritas } *innata.*
 } *agnata.*
 } *contracta.*

Defectus { natalium.
personarum.
conjugij.

Impedimentum canonicum.

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No defects in a mans person, or birth doe hinder him from entring into the Congregation under the Gospel.

Imputed uncleannesse of two sorts.

The Lord sometimes punisheth the whoredomes of the parents upon the children.

gregation. So if there were defects in the Priest's birth, person, and marriage, which hindred him that he might not enter into the Congregation. First, if he had been basely borne, he might not enter into the Congregation. So if there were any defect in his person, or blemish in his body, and the Canon law imitareth that yet, and calleth it *Impedimentum Canonicum*, or irregularity, especially if he wanted his left eye, that they call *oculum Canonicum*. The third was *defectus conjugij*, *Levit. 21. 7.* he might not marry [*Hhalelah*] a profane woman, such one as was repudiat from her husband, or one borne of a whore, or a widow, *Ezekiel, chapt. 44. verses 21, 22.* All these were called [*Hhalelah*] profane. And a Priest that married such a one, might not enter into the Congregation to serve before the Lord; this was *impuritas agnata* that hindered the Priest. Under the Gospel if a man should lacke an arme, or a leg, he might, notwithstanding of this, enter into the Congregation; as an Eunuch is admitted to stand before the Lord, *Esay 56.* And if the defects of a mans person, and of his marriage, doe not hinder him, to stand before the Lord, neither doe the defects of a mans birth; although he be basely borne, yet he may enter into the congregation.

The third sort of impurity which defileth a man, is imputed uncleannesse; and it is of two sorts, either before God, or before the Magistrate. Before God, the Lord may visite the sinnes of the fathers upon the children, who are begotten in holy marriage; much more may he visite the sins of the fathers upon the children who are begotten in whoredom, *I will not have pittie upon the children, because they are the children of fornications, Hierem. 2. 4.* And so he visited the whoredomes of *Iezabel* upon *Aoram*, *2 Kings 9. 22.* But if the children follow not the footsteps of their fathers, then the Lord imputeth not the sinnes of the fathers unto the children; if the adul-

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adulterer repent him of his adultery, then God pardoneth him for his adultery: So he will not lay the fathers adultery to the childs charge, if he follow not his fathers footsteps.

The second sort of imputation is by the Magistrate, for the restraining of whoredome, *Thou shalt not inherrite with us, because thou art the sonne of a strange woman.* *Lev. 10. 2.* The equity of this Law is, because they are not knowne to be their fathers children; and if the children of the concubines succeeded not to their fathers inheritance, much lesse should the children of the harlots; So they exclude them from bearing any civill charge. But this defect is taken away, first, by their good education, which washeth away this blot; and then they are reabled by the Law, and made capable of honors. And this should be no more a blot unto them, than if they wanted a hand or a legge; and as we blame not the stolen seed when it is sown, and groweth up, but those who stole the seed; so wee should not blame the child begotten out of marriage (if he follow not his fathers footsteps) but onely his father who begot him. The Jewes say in the *Talmud*, that the Priest excelleth the Levite; and the Levite excelleth the *Israelite*; and the *Israelite* excelleth the *Mamzer*; and the *Mamzer* excelleth the *Nethinim*, and the *Nethinim* the Proselyte; but they say if the Priest be unskillfull in the law, and an Idiot, and the *Mamzer* be the son or a scholler of the wise; then he excelleth the Priest: There have been profitable men in the Church who were basely borne, as *Lumbard*, *Gratian*, and *Comestor*, who were three bastards borne of one whore, and *Darius Nothus* among the *Persian* Kings, and *Hercules*.
When the Lord debarred them to the tenth generation, this is a ceremoniall Law, and not a Morall; *David* the tenth from *Pharez* incestuously begotten, was King

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How the Magistrate may impute the parents whoredome to the children.

Simile.

Talmud tract. b. cap. 2. fol. 10.

Notable men in the Church who have been Bastards.

This Law is ceremoniall, and not morall,

What sort of Bastard
is meant here.

Four sorts of sinnes

ד'בון collecti ab
הון collegit congregavit.

Conclusion.

in *Israel*, and if this were a morall precept, then Gods Iustice should exceede his mercy in the Church, hee sheweth mercy to the thousand generation, but his Iustice should extend it selfe for ever.

Lastly, it is not meant here of every bastard, but of him who is borne of a common harlot. *Iephthe* was basely borne, and yet he had the charge of the people of God.

The Lawyers make that there are foure sorts of sonnes, first, some naturall, and Legitimate, secondly, some Legitimate, but not naturall; thirdly, some naturall and not legitimate; and fourthly, some neither naturall, nor legitimate.

Naturall and legitimate are those who are borne in holy wedlocke. Secondly, legitimate and not naturall are those who are adopted children; and such the Iewes called [*Asuphim*] collecti, *Psalm* 27. 10. Thirdly, naturall but not legitimate, as those who are borne of harlots, but not of common harlots, and such are called *Nothi*; Lastly, neither naturall nor legitimate, as those who are borne of common harlots, such a one the Hebrewes called *Mamzer*, and the Latines call him *Spurium*; and the Lawiers call such children *insertos*, *quis incerto patre, sed certa matre*, such as those might not enter into the congregation.

The Conclusion of this is, children beare not the reproach of their parents, under the Gospell; therefore it is a vile thing, and an opprobry, to obiect to a man, that he is a whores sonne, although his mother were a whore; farre more then, when his mother is an honest and chaste woman; as *Saul* did to *Jonathan*, *1 Sam.* 20. 30. *Thou hast chosen the son of Iesse to thine own confusion, & to the confusion of thy mothers nakednesse*, that is, all men hearing, that thou lovest a man whom I hate, they will say; that thou art not my son, but the son of a whore and a Bastard; and so this shall be a reproach both to thee and to thy mother.

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EXERCITAT. XXIX.

*The Priests Daughter that defiled her
selfe with fornication was to
be burnt.*

Aceremoniall appendix of Command. 7.

*Levit. 21. 19. And if any Priests Daughter defiled her-
selfe by playing the whore, she profaneth her father,
she shall be burnt with fire.*

THe Priests Daughter if she committed whoredome
was to be burnt quicke, this the Latines call *Vivi-
comburium*. So the King of *Babel. Iere. 29. 23.* Caused
roast two adulterous Priests in the fire, because they lay
with their neighbors wives. She was to be burnt quick,
because she had profaned her father the Priest. As *Si-
meon*, and *Levi* made their father stinke before the *Siche-
mites*, because of their vile murther, *Gen. 34. 30.* So
the Priests Daughter committing whoredome profa-
neth him and maketh him vile in the eyes of the peo-
ple. Secondly, she made the sacrifice of the Lord to be
abhorred. As the tonnes of *Eli*, lyeing with the wo-
men that came to the Tabernacle, made the sacrifice of
the Lord to be abhorred (for the people judged of the
sacrifice by the Priest; such Priest, such sacrifice) so
when the Priests Daughter committed whoredome, she
made the sacrifice of the Priest to be abhorred.

This sinne deserved a fearefull punishment, because
it was committed against the Lord Iesus in type.

Christ is set downe to us, in the Scriptures, foure
manner of wayes. First, *Christus typicus*. Secondly,
Christus

Why the Priests daugh-
ter was to be burnt
quicke.

Christus
typicus.
Christus
mysticus.
Christus
sacramentalis.
Christus
proprie dictus.

Christus Mysticus ? Thirdly, *Christus Sacramentalis* ; and fourthly, *Christus propriè dictus*. When a profane man or woman defile themselves with whoredome, and then doe come to the holy Sacrament, thus they defile Christ Sacramentally. So when they commit this sinne ; they offend the Church, the Mysticall Body of Christ, and they take one of his members, and make it the member of an Harlot. So when the Priests Daughter committed whoredome, she sinned against Christ in type.

Quest.

Whether was the man that lay with the Priests Daughter burnt also, or not ?

Ans.

Whether the man that lay with the Priests daughter, was burnt or not.

Not, and the Iewes say, that they killed not two upon one day, unless they were guilty of one and the selfe same crime, as the adulterer and the aduress were both put to death upon one day ; but they say, if one had lyen with the Priests Daughter, he was strangled, and she was burnt, and therefore not put to death in one day.

The Iewes afterwards changed this sort of burning, and they burnt them, powring in hote Leade at their mouth, and this is called *Combustio animæ*, and so *Ionsan* the Paraphrast paraphraseth it this wayes, she shall be burnt powring in hote Leade at her mouth ; and this sort of burning they called also *Combustio per manus cæli*, that is, as if they were stricken from the Heavens by Gods hand immediately ; the ground of this punishment they made to be this, because it is said of *Nadab*, and *Abihu*, *combusti sunt in animabus suis*, they were burnt in their soules ; there was no burning scene in their bodies, but they looked like those who were stricken with thunder from the heavens, *their cloathes were not burnt*, *Levit. 10. 5.* And their bodies were caried forth whole and buried ; they looked as if they had dyed a naturall death, without any marke in their bodies : not

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Combustio animæ quid apud hebræos.

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unlike unto this punishment was that kind of death, which Sir Roger Mortimer put King Edward the second on, causing an hote broach to be put in his fundament, that he might seeme to be killed, *per manus caeli*, as the Hebrewes speake.

The Priests Daughter was burnt, and not the man, because she defiled her fathers house. Sometimes the sinne is more exaggerated upon the Womans part, then upon the mans; so *Tamar*s fault was greater, then *Judah*s, because she knew him to be her father in Law; but *Judah* tooke her onely to be a whore, and not his Daughter in law. Sometime againe the sinne is exaggerated more upon the mans part than upon the womans, *Levit. 19. 20.* if an *Israelite* had lye with a stranger that was betrothed, he was both to be beaten, and to offer sacrifice, the woman was onely whipt, and offered not a sacrifice, because she was not an *Israelite*esse, and sometimes the sinne is equall one both their parts, as if a Priests sonne had lye with a Priests Daughter, then they were both to be burnt.

What if a Ministers Daughter, now under the Gospell should commit whoredome, should she bee burnt the Priests Daughter under the Law?

Not, because a Minister now under the Gospell is not a type of Christ to come, as the Priest was under the Law: I grant she should be more severely punished then another woman, in respect of Scandall; but not in this respect, as if her father were a type of Christ. the breach of the Sabbath under the law was punished death, because it was a pledge to them of all the benefits which they were to receive in Christ to come; but the breach of the Sabbath now, is not so to be punished, because our Sabbath now is not a type of that which we are to receive in Christ to come.

The conclusion of this is, that those who should bee most

Why the Priests daughter was burnt, and not the man that lay with her.

How sinne is exaggerated both upon the womans and mans part.

Quest.

Ans.

A Ministers daughter now is not to be burnt if she commit whoredome.

Conclusion.

most holy, if they become profane, they shall endure the greatest punishments in Hell fire.

EXERCITAT. XXX.

How the woman suspected of adultery, was tryed by her jealous Husband.

A ceremoniall appendix of Command. 7.

Num. 5. 12. If any mans wife goe aside, and commit a trespasse against him, and a man lie with her carnally, and it be clept close, &c.

The manner how the woman suspected of adultery was tryed.

THE Lord bearing with the infirmity of the Jewes, setteth downe this tryall, that the woman who was suspected of adultery, should be tryed after this manner. The husband brought her before the Priest, and the Priest brought her before the Lord, and he charged her with an oath, that she should confesse, if she were guilty; then he tooke holy water, and mixed it with the dust of the Sanctuary, and set it before her, and said; The Lord make thee a curse and an oath among thy people, when he maketh thy thigh to reele, and thy belly to swell: and after that she had drunke the bitter water, if she was guilty, then this curse lighted upon her; but if she was not guilty, then she was free and conceived seed.

The Veile upon the womans head, a token of subjection.

First, when her husband suspected her, he brought her before the Priest, and her head was uncovered: her Veile was a token of subjection to her husband, and therefore she stood bareheaded, as not being under her husband, for so is the Scripture phrase, *Rom. 7. 2.*

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The Priest wrote these curses in a booke, and then dotted them out with the bitter water, *Thou writest bitter things against me, Job. 13. 26.* This was a bitter writing that was written against the woman, and shee was to drinke it in water, even as the *Israelites* dranke the golden Calfe, being beaten to powder, which was their bitter fiane.

She dranke the bitter waters here, *Because stollen waters were sweet to her, Prov. 9. 17.* Sinne is sweet in the beginning, but sowre in the end, and chiefly this sinne of adultery, *The lippes of the whore drop as an honey combe, and her mouth is smoother than oyle, but her end is bitter as wormewood, Prov. 5. 4.* Again, she dranke these waters out of an earthen vessel, because she dranke wine before in a golden Cup of whoredomes. Lastly, she dranke the waters that were mixed with the dust, in the floore of the Tabernacle, because she despised the Tabernacle of the Lord, therefore now she hath no part of it, but onely the Serpents portion, to drinke the dust of it.

Her thigh did rot if she was guilty; the part of the body whereby a man sinneth, that is punished commonly. As *Abraham* was punished by his haire. *Zimri* and *Cosbi* stricken through the belly, and here the adultrous womans thigh rotteth, and her belly swell-eth; and *David* alludeth to this curse, *Psal. 109. 18. Let cursing come into his bowels like water.*

It is strange to see how God beareth so much with the man here; First, when he is married, if he did suspect that he had not married a Virgin, then the tokens of her virginity were to be brought before him. Secondly, if he agreed not with his wife, he was to give her the bill of divorcement, but she might not give it to him. Thirdly, if he suspected her of adultery, she was to drinke the bitter waters, but not he, if she suspected him.

The Priest wrote the curses in a booke,

Why the woman was made to drinke the bitter waters.

Why she dranke in an earthen vessel.

Why mixed with the dust of the Sanctuary.

That part of the body wherewithall a man sinneth, is commonly punished.

God beareth with man in many things.

If

The woman that was innocent became fruits full, although before barren.

Quest.

Ans.

Whether was this conception of the woman, a miracle.

Secundum { *naturam.*

Præter

Supra

Contra.

God worketh not contrary to nature.

The Lord reserveth
four keys to himselfe.

If the woman was innocent, then she incurred no danger by drinking the bitter water, but if she had been barren before, then *seminabat semen*, she did give seed, it is not rightly translated she shall conceive seed.

Whether was this her conception (being barren before) a miracle, or not?

When God, who is the Author of Nature contracteth Nature, or enlargeth it; it is not a miracle, although it be a great worke of God; when God blessed the seventh year, so that it brought forth for three yeares, it was a great worke, but it was not a miracle; it was onely an enlarging of Nature. God worketh *κτλ φύσιν*, *κατὰ φύσιν*, but he worketh never, *ἀντὶ φύσιν*, God worketh *κτλ φύσιν*, according to Nature, when he maketh a man see ordinarily; so he worketh *κατὰ φύσιν*, besides Nature, when he made *Stevens* eye to see to the third Heaven, *Act. 7*. But when he made the blind to see, this was *κατὰ φύσιν*. When a yong woman conceiveth and beareth a child, this is according to Nature; but when *Sarah* bare a sonne, *After that it ceased to be with her after the manner of women*, *Gen. 18. 11*. This was *κατὰ φύσιν*, besides nature; but when the Virgin *Mary* bare a sonne, this was *κατὰ φύσιν*, above Nature.

She shall bring forth children, the Lord is he that giveth children to the barren, *Ier 31. 27*. *I will sow the house of Judah, and the house of Israel with the seed of men*. The paraphrast of *Ierusalem*, in *Gen. 30. 4*. ferreteth downe foure keys, the first is, *clavis fecunditatis ad aperendum*, the key of fertility to open the wombe, and *sterilitatis ad occludendum*, of barrennesse to shut the wombe, *Gen. 30. 23*. *God remembred Rachel, and opened her wombe*. Secondly, *clavis pluvie*, *Deu 28. 12*. *The Lord shall open unto thee his good treasures, the heavens to give raine unto the Land in due season*. The third is, *clavis irigationis*, the key of feeding, *Psal. 145*. *Thou openest thine*
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hand, and satisfieth the desire of every living thing. And the fourth is, *clavis sepulchri*, the key of the grave, *Ezek. 37. 12.* And I shall open your graves.

She shall give seed, the woman giveth seed in the generation as well as the man; it should not be translated, *Si semen conceperit aut susceperit*, for that is contrary to the nature of the active conjugation *hij hil*, and it is oftentimes spoken in the Scriptures of trees and herbes, *sementare semen*, which cannot be translated *suscipere semen*. So *Heb. 11. 11.* Sarah received strength, *ἐν ἡλικίᾳ αὐτῆς*; *ἡλικία*, is not *susceptio sed jactus*, or the casting out of the seed; as when the Husbandman casteth the seed into the ground, that is, *ἐκβολὴν αὐτῆς*, the casting out of the seed. The *Syriacke* paraphrase doth not paraphrase it rightly, *ut susceperit aut conceperit semen*, that she might conceive seed.

The *Anabaptists* deny that Iesus Christ tooke flesh of the Virgin *Mary*, but that he passed through her, as water doth therow a golden Pipe; and their chiefe reason is, because as they say, Women give no seed in generation, but this Text sheweth the contrary. So *Levit. 12. 2.* And if Christ had not taken flesh of the Virgin *Mary*, he had never been our *Goel*, but as our neere kinsfellow, he has redeemed us from eternall damnation.

Lastly observe, as this bitter water made the guilty womans thigh to rot, so it maketh her that is innocent to conceive. So the Word of God, which is the favour of death unto death to the wicked, is the favour of life unto life to the goodly.

The conclusion of this is, *God* findeth out & punisheth all sinne, but especially adultery, *He will judge women that breake wedlocke, Ezek. 16. 28.* And he shall be a swift witnesse against adulterers, *Mal. 3. 5.*

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EXER.

The woman giveth seed in generation.

ἡλικία αὐτῆς
quid.

The error of the Anabaptists.

The Word of God like the bitter water.

Conclusion.

Commandement. VIII.

EXERCITAT. XXXI.

Of devouring of holy things.

A ceremonial appendix of Command. 8.

Prov. 20. 25. It is a snare for a man to devour that which is holy, and after Vowes to make inquiry,

Sacrilege compared to a snare.

I*T is a snare for a man to devour holy things;* a snare is set as a trape to catch, *Ier. 5. 26.* When the fowler layeth his snare, he scattereth some Corne about it to draw the Birds to it; then the snare catcheth the Birds, and lastly the fowler destroyeth them, when Sacrilegious men meddle with holy things to devour them, they see some hope of gaine there which allureth them, but there is a snare laid secretly to catch them, and then the Lord who taketh them, justly destroyeth them for meddling with holy things.

**The judgements of God
upon those who have
devoured holy things.**

There was never one that meddled with those holy things, to devour them, or turne them to their owne private use and commodity, but it was a snare to him: *Ichoiakim* tooke the Cedar out of the house of God, and seiled his owne Windowes with it, and painted it with Vermilion that it should not be knowne to be the seiling of the house of God, but see what judgements befell to him, *quia commiscuit se cum isto cedro*, because he meddled with that Cedar, & turned it to his owne use, the Lord saith, *They shall not lament for him, he shall be buried with the buriall of an Asse,* drawn and

and cast forth beyond the gates of Jerusalem, Iere. 22.19. And see what judgements befell to *Nebuchadnezzar* because he robbed the Temple? and to *Belsazzar* because hee dranke in the Vessels of the House of the Lord? And what befell *Sihon* King of Egypt, and to *Craffus* for robbing of the Temple of the Lord? All these doe let us see what a snare it is to devour holy things. *Abimelech* when he burnt the house of *Baal Berith* the Idol, his snare caught him quickly, because he medled with the house of *Baal* which he took to be a god, hee was killed by a Woman with a piece of a Millstone, *Iudg* 9.53. How dangerous a thing is it then to rob the house of the living God? *Dionysius*, the Tyrant, after he had robbed the Temple of *Apollo*, and finding a good goale of wind, as he returned home, he jestingly said, O how doth sacrilege please the Gods! But here the Lord saith, *It is a snare to devour that which is holy*. When the Heathen were sacrificing, there came an Eagle to the Altar and caught a peece of the sacrifice from it, but a coale did cleave to the flesh, which she carrying into her nest, burnt her nest, her yong ones, and she hardly escaped her selfe; it is easie for any to apply this, who is not a mocker as *Dionysius* was.

Simile.

So it was a snare to the sonnes of *Eli*, to take that part of the Sacrifice which belonged not to them; so it was a snare to those in the dayes of *Malachy*, Who withheld the riches from the house of God, and so to the Priests who changed and alienated their Portions, *Ezek* 48.14. And so to those who delayed to pay their vows.

What it is to transgresse in holy things.

So the Hebrewes say, that to transgresse in the holy things, is sacrilege, as if they did eate the tithe of their Corne and Wine within their owne gates, *Deu* 12.17. So if they did worke with their first borne bullocke, or sheare their first borne sheepe, *Deut* 15.29. All these

Allusion.

עֲשֶׂה *ditescere,*
cum puncto in dextro, et
 עֲשֶׂה *decimare, cum*
puncto in sinistro cornu.

were devourers of holy things, and the Prophet al-
 lath to this, *Iere. 2. 3. Israel was holinesse to the Lord, and*
the first fruits of his increase all that devour him shal offend,
evill shall come upon them saith the Lord. The Hebrewes
 say that tithes are the hedge of a mans riches, and they
 say *gnasnar* with the point in *cornu dextro* signifieth *dite-*
scere, to grow rich and in *sinistro*, *decimas pendere*, to pay
 the tithes, *hec duo uno puncto dirimuntur.*

To devour holy things, avaritious and greedy men,
 are like the horse leech, who hath two Daughters which
 cry continually, give, give, but most of all they are
 desirous to devour holy things, and to eat of the for-
 bidden tree, the Jewes say that every Child in *Israel*
 knew his owne portion, there were somethings where
 of both the Priest, his sonnes and daughters might eat,
 as the wave breast, and heave shoulder. *Levit. 10. 14.*
 There were other things which the Priest and his sons
 might eat of, but not his daughters, *As the sinne offe-*
ring, whereof none of the blood came within the Tabernacle
of the Congregation to reconcile with all, Levit. 6. 28. and
 there were other things which the Priest might eat, but
 neither his sonne nor his daughter might eat of them,
 as the meat offering that remained of the offering of the
 Lord, *made by fire, Levit 10. 12.* for it was eaten be-
 side the Altar. When men become vnfatiable, and lust
 as the *Israelites* did at the graves of concupiscence, then
 nothing will content them untill they have Gods por-
 tion also; when the father and the mother came before
 the Iudges in *Israel*, and complained that their son was
 [*Zolel*] a vile person, *a drunkard, and a glutton, Dut. 21.*
20. Then the Iudges ordained that he should be stoned
 to death; but when God the Father and the Church
 their Mother, doe complaine of those devourers of
 holy things, what fearefull Iudgements must they un-
 dergoe?

Simile.

לֵךְ *utis.*

And

And after Vowes to make inquiry, that is, after that thou hast vowed a Vow to seeke how thou mayest illude or disannull it: the Iewes said of old, that vowes were the hedge of the first fruites, and tithes the hedge of their riches; they said that vowes were the hedge of the first fruites, because when a man had vowed, his vow would bind him to performe it, but these thought not that their vow was such a hedge, when they sought to disannull it.

When they vowed of old, they said after this maner, my estimation be upon me fifty Shekels, or the estimation of this man, be upon me fifty shekels, this was the forme of their vow: according to this *David* saith, *My Vowes are upon me, Psal. 56.12.* then they were bound to pay their vowes, and if they refused to pay, then they might take a pawne or pledge of them, and force them to pay them as just debt, and this was called *the money of the soules estimation. 2 King 12.4.* When they said, the estimation of this man be upon me, they meant, I am willing to pay that, which such a man may be valued at; therefore when they made such a vow, they might not enquire after it.

Thus God would not suffer his name to be abused. *Eccles. 5. 2, 4, 5, Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in Heaven, and thou upon Earth, therefore let thy words be few. When thou vowest a vow unto God, deferre not to pay it, for hee hath no pleasure in foolcs; pay that which thou owest; better it is that thou shouldest not vow, than that thou shouldest vow, and not pay. And if so bee, that the Lord will have a man that hath but given his word for his neighbour, not to give sleepe to his eyes, nor slumber to his eye Lids, untill he have delivered himselfe, As the Roe from the hand of the hunter, and as a bird from the hand of the fowler, Prov. 6, 1, 2, 3, 4.* Much more

x 3

when

The forme of the Iewes
vow of old.

They might force them
to pay their vowes.

Better not to vow, than
to vow and not per-
forme,

when he hath bound his soule with a bond, Num. 30. 4. 5. will he have him to performe his vowes, and not to enquire after them.

EXERCITAT. XXXII.

Of the Jewes Phylacteries.

A ceremoniall appendix for keeping of all the Commandements.

Num. 15. 38. Speake unto the Children of Israel, and bid them that they make fringes upon the borders of their garments, &c.

THe Lord fitting himselfe to the nonage and infancy of the Jewes Church, he gave them helps; first for their judgement, secondly, for their affections, and thirdly, for their memory.

First, he gave them helps for their judgement, for as we, when we have a dull Scholler, borrow comparisons from sensible things to teach him; so the Lord set sensible figures and types before the Jewes to teach them.

Secondly, he helped their affections by Musicke, and thirdly he helped their memories by those Phylacteries or fringes, which he commanded them to put upon the borders of their garments, *Deut. 22. 12. Exod. 13. 9. And it shall be for a signe unto thee upon thine hand, and for a memoriall, betweene thine eyes, that is, the Phylactery shall be a signe unto thee upon thy hand, and a memoriall betweene thine eyes, and a signet upon thine heart; those things which we account of we carry them*

God gave the Jewes helps for their Judgements, memories and affections.

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as they were written in our hands, *Esay. 49. 16. Behold I have graven thee upon the palmes of myne hands, Prov. 7. 3. Bind them upon thy fingers, write them upon the Table of thine heart, say unto wisdom thou art my sister, and call understanding thy kinswoman.* As they carried, of old, the names of those whom they loved, in rings, and bracelets; so he willeth him to cary the Law of God graven, as it were his dearest Sister, or like a Phylactery upon his hand.

The garment which the Jewes wore, was a side coate like the garments which the eastern people do weare at this day, and it was called *Cesuth*, *Deut. 22. 21.* Besides this, they had another garment which they called *Megnil*, a long Cloake without sleeves: Thirdly, they had a Garment called *Talish* which was *vestis superior*, an upper Garment used by the most of them when they travelled.

Their first Garment called *Cesuth* was parted below, which made the foure wings of it, two before and two behind, so their upper Garment called *Talish* was made like the coate of a Lacky or footboy, divided in two parts.

Those fringes which they were commanded to put upon the borders of their Garments, and the wings of them, are called *Gedilim* threeds woven together, that is, threeds which remaine hanging downe like small haire, after the coate was woven, *Num. 13. 38.* And then they had their *Tephilim*, their Phylacteries, and the Phylacteries were put upon their heads, and upon their armes, and those which were called *Tzi:zish* were put upon their cloathes, and the posts of their doores; he commanded them to weare those fringes, and Phylacteries, to put them in remembrance to keepe the law of the Lord, and to distinguish the Jew from the heathen; and they say, three things distinguished the Jew from

כסות *Tegumentum*

מעיל *Pallium.*

שליש *vestis villosa,*

Pallium iudeis peculiare.

גדילים *infir.*

ציצית *peniculus f-*

lorum textus.

Why the Jewes wore Phylacteries.

The Iewes abused their
Phylacteries.

טפילים derivatur
אפלה apponere, et
non אפלה orare, ut
quidam volunt.

from the heathen, their Sabbath, their circumcision, and their Phylacteries.

They abused those fringes and Phylacteries, first enlarging them and making them *παλαιοῦντα*, Christ blamed them not for wearing Phylacteries, but for making them too broad. Again, they abused them, making them helps onely for their prayers, and they derived *Tephilim* a Phylacterie a [*Palat*] *orare*, whereas it should be derived from, [*Taphal*] *appondere*; *Taphal* significeth *adhesionem vel conjunctionem*, and the seventy translate it *ἀσέλευτα*, *Immobilia*, they were not then *προτελευτα* helps to prayer, as the Iewes superstitiously imagined, but helps to put them in remembrance to keepe the Law, and from this superstition it came, that *Elisha* delighted still to were *Talizoth* his upper Garmēt with the wings, therefore they called him *Elisha* with the wings, and his superstitious prayers they called them his golden wings, and *R Eleazer* the son of *Ioseph* said, who ever had Phylacteries upon his head, and upon his arme and fringes upon his Garment, and a marke upon his doore, all these would keepe him from sinning, as it is written, a threefold cord is not quickly broken. *Eccles.* 4. 12. After this they became more impious in abusing them, making them remedies against Witchcraft, *ἀλεξίτεια*, *contra fascinoes*, those Phylacteries were called *Prebia* or *Brebia*, hence commeth the word *breife* which is *Satans* signe to save men from danger.

EXER

EXERCITAT. XXXIII.

A ceremoniall appendix for the breach of all the Commandements.

Deut. 21. 23. Cursed be he that hangeth upon a tree.

There are two parts in this punishment, a judiciall part, and a ceremoniall. The judiciall is this, to put the malefactor to death; the ceremoniall part is this, to hang him upon a tree, but not to suffer him to hang all night, for then he defileth the Land.

When the adulterer is commanded to be put to death, the judiciall part of the Law, had but respect to the breach of one Commandement, to wit, the seventh; but when the Law commanded to hang up the malefactor upon a tree, then the malefactor is accounted accursed, because he hath broken the whole Commandements: Therefore the Apostle addeth, *Cursed is every one that continueth not in all things which are written*, and *Deut. 27. 26. Cursed be he that confirmeth not all the words of this law to doe them*, that is, who hath not continued in them to doe them, *H. b. 8. 9. Iere. 31. 33.* This transgression of the law is called the *quarrell of his covenant*, that bringeth on the vengeance of God, *Levit. 26. 25. And I bring a sword upon you that shall avenge the quarrell of my covenant*, so *Iere. 50. 28.*

We are naturally accursed for breaking of all the Commandments, & Christ by imputation was really accursed for the breach of all the Commandements, so was the malefactor typically accursed, being a type of Christ.

No malefactor was a type of Christ but he that was hanged. Secondly, none hanged out of *Judea*, the forme of their death made them accursed, but onely the same it selfe; as when *Haman's* sonnes were hanged upon a gallows; thirdly, whatsoever forme of hanging upon a tree they used in *Judea*, it made

y

them

A judiciall and ceremoniall part in the Law.

The malefactor that was hanged under the Law, was accursed for breach of all the Commandements.

The malefactor typically accursed.

No Malefactor was a type of Christ, but he who was hanged in *Canaan*.

No death made a man
accursed, but hanging
on a tree.

קריץ *Crux*, pati-
bulum a קריץ *erigere*
crucifigere

Why the theefe was not
to hang all night.

The tree buried with
the Malefactor.

Quest.

Ans.

Why *David* set up the
legs and armes of *Benab*
and *Rechab*.

them accursed, whether they were hanged upon one tree, as *Sauls* sonnes were; or upon a crosse tree, which forme the Romanes brought in amongst them, the Iewes called *Zekephab*, and the Greekes called *δίδυμον lignum geminum*. Fourthly; they might not suffer them to hang all night upon the tree because it defiled the land; the Chaldee Paraphrast giveth this to be the reason, why they should not be suffred to hang all night upon the tree, because man was made to the Image of God, and as it is a dishonor for a Prince to see his Image misregarded; so the Lord would not have man to hang, all night upon a tree, because he was made to his Image; but the text giveth this reason that he should not hang all night, lest he defile the Land, *Deut. 21. 22.* And *Iosh. 10. 26.* it was not for the honor of the party hanged, that hee was cut downe before night, but that the Land might not be defiled, and in detestation of this death, they tooke the tree upon which the malefactor was hanged, and buried it with him; and the Iewes adde that they did not hang him upon a growing tree, lest they should have spared the growing tree, and not cut it downe, and buried it with the malefactor.

It may be asked how *David* caused the young men to kill *Rechab*, and *Benab* who killed *Ishbosheth*, and to hang up their armes and legges over the poole in *Hebron*, *2 Sam. 4. 12.* seeing the malefactor was to be cut downe before the sunne set?

The bodies of the malefactors might not hang all night, but they were to be taken downe and buried before the Sunne set; but the legges and hands of those malefactors were set up there, to teach others to abstaine from cruell murder.

Fifthly, they were accursed who hung upon a tree rather than upon any other thing. because *Adam* sinned eating the fruit of the forbidden tree. Last-

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Lastly, observe that no forme of mans death, now maketh him accursed, for all sorts of death now are alike, providing that he die penitently; it is the dying in sinne onely that maketh a man accursed now, it is not the forme of the death that maketh a man accursed.

There were three things which did accompany him, who was hanged upon a tree, first shame, secondly paine, and thirdly a curse.

First, it was a most ignominious and a shamefull death, *Num. 25. 4. Take the Princes and hang them up before the Sun*, that is, publickly; the *Seventy* translate it, paradigmazize them, and make open spectacles of shame, and *Saidas* saith, when any dyed an infortunate death, they put a crosse upon his grave, and *Plinie* reporteth, that the Romans set up certaine Crossees where upon they did hang those dogges which gave no warning when the *Gauls* did scale the capitoll; they counted this sort of death, a dogges death, therefore *Seneca* called it *slipem infamem*, and others called it *lignum infelix*, and because it was such an infamous kind of death, therefore the Christian Emperours changed, *Crucem in furcam*, in honor of Christ; because he was hanged upon the Crosse they would have it no more used; and *Cicero* said, it was an hainous thing to bind a Citizen of Rome, a villanie to scourge him; and in a manner parricide to kill him; what shall it be then to hang him upon a crosse?

This death of the crosse was a most painefull death, *Psal. 22. 14. All my bones are out of joint*, in the Hebrew it is *Hishpardu* are sundred, this was but the outside of the paine; but if we shall consider what was the paine and griefe upon his soule, then we may say, was there ever griefe like unto his griefe, *Lament. 1. 12.*

Lastly, the death of the Crosse was a most cursed death,

All sorts of deaths now are alike.

The death of the Crosse an ignominious death.

התפרר *disparant f*
 omnis ossa mea פִּרַר
separavit disjinxit.

death; When the Iewes object to us, as the greatest opprobry, that we worship Christ crucified who dyed such a cursed death; we should rejoyce in this, and count it our greatest happinesse, that he was made a curle for us hanging upon a tree, for his lifting up upon the Crosse draweth many to him. *Ioh. 3. 14.* And *Bernard* said well, *Non pigeat uidere serpentem pendente in ligno, si vis uidere regem in solio residentem;* let us observe how the theefe beleived in Christ when hee was hanging upon the Crosse, if *Esay* beleived he saw the Lord sitting upon a throne, *Esay. 6. 1.* If *Moses* beleived he saw the Lord in a flame, *Exod. 3. 2.* If the three Disciples beleived they saw him betwixt *Moses* and *Elias*, and his face shined, *Matth. 17.* but the theefe saw him hanging upon a tree, and betwixt two theeves, and not betwixt two Prophets, he saw him not sitting upon his throne, but hanging upon the Crosse, and yet he beleived in him.

The conclusion of this is, blessed is he that heareth the Word of God, and doth it. *Luc. 11. 30.*

EXERCITAT. XXXIII.

*Of the Jewes Logicall helps for the
understanding of the ceremo-
niall Law.*

FROM the excellency of the cause, they gathered the excellency of the effect; *Bezaleel* and *Aholiab* were extraordinarily gifted to worke all manner of worke in the Tabernacle, *Exod. 31. 2.* and the women who spunne the Curtaines of the Tabernacle were wise hearted women, *Exod. 35. 25.* Therefore the Tabernacle was a most

most excellent worke. So the curious Artificers of *Tyrus* wrought in the Temple, therefore it was an excellent worke, God himselfe was, *Hael hisibba harisbona*, or *Sibboth hasibboth*, *causa causarum*.

The materiall cause of the holiest of all was gold, the Holy place, the Vessels of it Gold and Silver; and in the outer Court, the instruments serving for it were of Brasse, there were none of the instruments which served in the Tabernacle made of iron; the materiall cause of the most of the Temple was of the Cedar of *Libanus*, and therefore the Temple is called *Lebanon*, *Zach. 11.*

1. And this they called *Sibbah Homerith*.

The formall cause of the Tabernacle was that which the Lord shewed to *Moses* in the mount, so that of the Temple which was shewne to *David*, and this they called *Sibbah Tzurith*.

The finall cause was, that the Lord might be worshipped there, and this they called *Sibbah Tachlith*.

From the effects, this they called *Mesubbabb*; nothing that fermented might be in a sacrifice, therefore honey is forbidden in a sacrifice, because it fermenteth, *Exam. 2.* that which was uncleane defiled, so that which came of an uncleane thing defiled; therefore they gathered, that there could bee no filke in the Tabernacle, because it came of an uncleane worme, *Byssus* was that fine linnen of *Egypt*, and not that which wee call filke, and *Xylinum* was the wooll of the tree which we call Cotten, and not filke! So they say, the Elephants tooth or Ivory, none of it was in the Tabernacle, because the Elephant was an uncleane beast, yet *Solomons* throne was made of it.

Subiectum [*Nosheb*] they say that *Canaan* was more holy than other lands; therefore they who dyed out of *Canaan*, dyed in a polluted land, *Amos 7. 17.* Againe, in *Canaan* townes were more holy than the rest of the land;

האל

הסנה ראשונה

causa prima.

סבה הסבות

causa causarum.

The materiall cause of the Temple.

סבה החמרית

causa materialis.

סבה צורית

Causa formalis.

סבה תכלית

Causa finalis.

מסובב ab effectis.

נשח Subiectum

land; for they put the Lepers out of their Cities, and they buried not their dead in them. Then *Ierusalem* was more holy than the walled townes, for they eate the light holy things there, and the second tithe within the wals of it; then the *chel* or rampire was holier than that, for no Heathen, or he that was defiled by the dead, might enter within that. Then the womens Court holier than that, for none that was washed from their uncleannesse, might come there before the Sunne set, *Levit. 15. 6.* The Court of men holier than that, for none that brought his offering for attonement, though otherwise he was not cleane, might come there, *Levit. 12. 6, 7. and 14. 9, 10.* The Priests Court was holier than that, for no *Israelite* might come there save in the time of their necessities, for imposing of hands or for attonement: betwixt the Porch and the Altar was holier than that, for none that were blemished, or bare-headed, might come there. The Temple holier than betwixt the Porch and the Altar, none came there but he that had his hands and his feet washen. And the Holiest of all was more holy than that, for none might enter in there, except the High Priest once in the year.

נשר *Adiunctum.*

Adiunctum, [*Nasbu*] Example, *Levit. 13. verse 55.* the leprosie amongst the Iewes was knowne by the colour of the scab, if it was blacke, then it was dry, and he was whole; if it was *alba-subrufa*, white, reddish, he was to be shut up for seven dayes. If it was [*adam-dam*] *subrufa*, more tending to red, than he was shut up other seven dayes; and when it was *rufa*, very red, then he was shut out of the Campe; and the Doctors of the Iewes expresse these divers colours of the leprosie after this manner; If we shall take a cup of milke, and put foure drops of blood in it, then it shall be *album subrufum*, somewhat reddish, that is, inclining more to white than red; if we shall put eight drops of blood in

אדמדם *subrufum.*

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it, it shall bee *subrufum*, inclining more to red than white, but if we shall put sixteene into it, than it shall be *rufum*, altogether red. Example 2. *Ab adjunctis*, *Concha*, the Laver in the Tabernacle, was *unctum*, *sed non sanctum*, it was annoynted, but it was not called holy. The Tabernacle was *unctum & sanctum*, *sed non sanctificans*, it was both annoynted and holy, but it sanctified not other things. But the Altar was *unctum, sanctum, & sanctificans*, it was both annoynted, holy, and sanctified other things that came upon it.

Decisio à pari, [*Gezarah shavah*] the Altar was a place of refuge in the Temple; therefore it was the place of refuge in the Wilderness. *Exod. 21. 14.* Example 2. no *Mamzer* might enter into the Congregation of the Lord; therefore *Hybrus*, that which was begotten of a Goat and an Ewe might not be offered to God in a sacrifice. Example 3, *Take off thy shoes, for the place where thou standest is holy, Exod. 3. 5.* Therefore the Priests behoved to stand barefooted before the Lord.

A simili, [*Cajora*] as he who washeth his hands, and keepeth an unclean thing still in his hand, is still unclean; so he who confesseth his finnes and keepeth one, is still unclean. Example 2, as the body without the soule, is dead, so is the sacrifice that is offered without devotion.

Decisio à gravi ad leve, [*Gezarah khomer vemikkal*,] from the more to the lesse. Example, if the hornes of the Altar did not shelter the Highpriest who had killed a man willingly, farre lesse did it protect any other man. Example 2. *Levit. 4. 12.* if the ashes of the red Cow that was burnt, was to be carried forth into a cleane place, much more should the Cow be burnt and carried into a cleane place.

Decisio

נורה שורה

Argumentum vel Decisio à pari.

א כיוצא *a simili.*

נורה

חומר ומקל

decisio a gravi ad leve.

נורה מקר

וחומר

Decisio a levi ad difficile.

הפך

diversum contrarium.

נפקת ברא

Egrediens foras Scortum Meretrix וצא.

מלה מצרפה

A signo ad signatum, vel distinctio relativa

Decisio a levi ad difficile, [Gezarah mikkal-vehhomer] from the lesse to the more. Example, if no blemish might be in the sacrifice, farre lesse in the Priest. Example, if the Badger skinne, which was the outward covering of the Tabernacle, behoved to be of a cleane beast, much more the inner Curtaines. *Exam. 3.* If the Priests daughter was to be burnt for whooredome, much more the Priests sonne: if an inferior Priests sonne for fornication, much more the sonnes of Eli, for adultery; if she for lying with a man at home, much more they for lying with women in the Temple.

A contrarijs [Hephech] stolae waters are sweete, *Pro. 9. 17.* therefore they gave her who was suspected of adultery, bitter waters to drinke, *Exam. 2.* *Habitatio domus dividit spolia*, that is, the good Woman who keepeth herselfe at home; therefore, *Niphkath bara*, *egrediens foras*, the Chaldee calleth a whore.

A signo ad signatum [Millah Mitzarepheth] *Exam. No.* sort of fowles were offered by them to the Lord, but Turtle Doves, and young pigeons; the Turtle Dove had but one mate, and the yong pigeon had none, therefore God will have of his Church her first love, and onely love, *Exam. 2.* Leprosie was a filthy disease amongst them, and the Lepers were seclused out of the Campe, signifying that vile sinners should be seclused out of the Church, and they say, that some of Iobbs posterity for the shedding of blood were stricken with Leprosie, so *Vzzia* for his sacriledge stricken with Leprosie. *Gebezi* for *Simony* stricken with Leprosie, *Miriam* for railing stricken with Leprosie. *Exam. 3.* *Levit. 11. 2. 3. 26.* *Whatsoever divideth the hoofe, and is cloven footed, & cheweth the Cud that ye may eat;* there are three properties set downe here to know a cleane beast, First, to divide the hoofe. Secondly, to divide the hoofe in moe, this is called *findere fissuram ungularum*, the dog divideth

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divideth the hoofe, but divideth it not in two. *Deut.* 14.6. he divideth not perfectly, because he divideth not in two, *Levit* 11.26. *Shephang* should be translated in two parts, and *Parash* is simply to divide.

שֶׁפָּאן *epi dividere in duas partes.*
פָּרַשׁ *epi dividere in partes partes.*

EXERCITAT. XXXV.

How to understand the signification of the ceremonies of Moses Law.

THe signification of the ceremonies in generall was to distinguish the cleane from the uncleane, the Jewes from the Gentiles; this application God himselve maketh, when hee let downe the sheete to *Peter*, *Act.* 10.

In applying of the ceremonies, we may make an application of the in generall, but we cannot make a particular application of every one of them. Example, the round footed beasts represent the estate of the perfect in glory. They that part the hoofe in two, signifie the middle estate of the Church, which is a midst betwixt the Triumphant Church, and the world; and those who part the hoofe in many partitions, doe signifie the world; but here we must not make a particular application of every one of these; this was the fault of the Jewes, they say, the Camell signified the *Babylonian* Empire; the Coney signified the *Grecian* Empire, the Hare the *Medes*, and the Hogge the *Edomites*, or the Romanes, as they call them; this was also the fault of some of the ancient, who studied to make a particular application of every one of these ceremonies. Example, ye shall eat fish with finnes, but not Eccles; ye shall eat fish with finnes, then finnes signified faith and hope, the

The fault of the Jewes in applying the ceremonies.

Ceremonies in the old Testament are applied in the New three ways.

No allegoricall application to be made from the Old Testament to the new, but where the Spirit of God hath made it.

Ecce having no finnes signified worldlings, who are alwayes grubbling in the earth; but in those we rest must in the generall signification.

Ceremonies of the Old Testament, are applied by the Apostles in the New Testament diversly, either allegorically, tropologically, or anagogically; they are applied allegorically, when the thing spoken of in the old Testament, signifieth something in the new Testament; they are applied tropologically; when they are applied to signifie our manners, and when they inferre some morall duty; and they are applied anagogically, when the thing below here, signifieth the estate and condition of the life to come.

We are not to make an allegoricall application of any thing in the old Testament to the Church in the new, but where the holy Ghost hath made it, Example, *Galat. 4. 25.* *Hagar*, and *Sara* in the old Testament are applied allegorically to the new covenant, and they are said, *συζυγαι*, or as the *Syriacke* hath it, to be at peace together, or agree together: *Hagar*, her sonne *Ismael*, and the Law, and *Ierusalem* below here, and her children are all *συζυγαι*. *Sara* againe, the freewoman, her sonne *Isaac*, the new covenant, *Ierusalem* which is from above and her children are *συζυγαι*, but they are *ἀντίπαρ* to *Hagar* and her children.

Psal. 40. 6. *Mine eare hast thou boared*, but *Heb. 10. 5.* *A bodie hast thou prepared for me*; it is commonly holden, that this is an allegoricall application applied to Christ, taken from the boaring of the servants eare under the Law; but if it had beene an allusion to that forme under the Law, why would the Apostle then who was most skilfull in application of the ceremonies set it downe thus; thou hast prepared a body for me. And *David* saith, *Psal. 40. 6.* *Thou hast boared mine eares*, Whereas the right eare of the servant was only boared.

EXERCITA.

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EXERCITAT. XXXVI.

Of the abrogation of the Ceremoniall Law.

THE Leviticall ceremonies are considered three wayes; first, with CHRIST; Secondly, without Christ; and thirdly, against Christ; In the first estate they were weake Elements and could bring nothing to perfection, *Heb. 10. 1.* And therefore they were to be abolished, and the Gospel was to come in the place of them. *Heb. 7. 19.* *The Law made nothing perfect, but the bringing in of a better hope did, by the which we draw neare to God.*

First, *Lex rogatur*, the Law is given. Secondly, *Subrogatur*, when somethings are added to the first Law. Thirdly, *Obrogatur*, when something is changed in the first Law. Fourthly, *derogatur* when something is taken from it. Fifth, *Abrogatur*, when it is altogether abolished and taken away.

When the ceremoniall Law was given, there was nothing subrogate or put to it, neither was it obrogated, changed in part, neither was it derogated, any thing taken from it, but fully abrogated, and therefore the Apostle saith, *ἐπεσυγχύθη, καὶ τὸ παλαιόν, Superinducta est spes melior*, the new covenant was not brought in upon the old, that they might be both joyned in one, but the old was first abrogated, and the new brought in, in the place of it.

Again, the Apostle saith, *Abdy hast thou prepared for me*, as if he would say thou hast made choise of no sacrifices, thou wouldst not have them, for thou tookest no delight in them, thy delight was in the most excellent thing

The ceremonies considered three wayes.

Lex { *rogatur.*
subrogatur.
obrogatur.
derogatur.
abrogatur.

The ceremoniall law was was not changed in part, but altogether abolished.

Gods chiefe delight was not in sacrifices under the Law.

A threefold use of the ceremonies under the Law.

Three errors concerning Christ.

thing and not in the basest, 1 Sam. 15. 22. *Hath the Lord as great delight in burnt offerings and in sacrifices as in obeying? behold to obey is better then sacrifice.*

These ceremonies had three speciall uses when they were in force, first to helpe the Iewes infancy, but the Church under Christ comming to mans age, these ceremonies have no use now, many things become a child which are unseemely in a man.

Secondly, these ceremonies served for signification: when we have the fruit, there is no use of the blosome; so when Christ is come, there is no use of the ceremonies.

Thirdly, these ceremonies served to make a partition wall betwixt the Iewes and the Gentiles, but this partition wall is now broken downe, *and there is one shepheard and one sheepfold, Ioh. 10. 16.* and therefore this use ceaseth now.

Secondly, the ceremonies are considered without Christ, when the Apostles did beare with the weak Iewes for a while. And in this estate they were beggerly elements. *Coloss. 2. 20.* *Scimus* observeth the periode of circumcision, the first period was from the institution of it untill the time that Christ was baptized; then it was *Necessaria et utilis*: the second period was from the Baptisme of Christ, untill the promulgation of the Gospell, *Goe teach all Nations, Baptizing them; Matth. 28. 19.* In this period it was *Utilis sed non necessaria*, Profitable but not necessary: the third period from the promulgation of the Gospell untill the destruction of the Temple; it was *Licita* in this period, *Sed non utilis*: The fourth period was from the destruction of the Temple, or rather from the Councell of the Apostles, even unto this time, then it was altogether *Illicita*.

In this estate when the ceremonies were *Licita sed*

non

non utilis, they did beare with the weake Jewes at *Ieru. salem*, but not at *Antioch*, who would have added the ceremonies to the Gospell. *Paul* circumcised *Timothy*, *Act. 16. 3.* bearing with the weake Jewes, but hee would no wayes beare with the malicious Jewes; therefore hee would not Circumcise *Titus*, lest hee should strengthen them in their obstinacy, *Galath. 2. 3.*

The ceremonies being dead, and Christ come; how could *Cornelius* Prayers and almes bee acceptable to God, seeing he waited for Christ to come?

There are three sorts of error concerning Christ, the first was *error temporis*, the second was *error conditionis*, and the third was *error personæ*.

Error temporis, was twofold, either of simple ignorance, or of affected ignorance; simple ignorance as that of *Cornelius*, and for this cause *Peter* was sent to teach him that Christ was come, and therefore his error was pardonable: affected ignorance is that ignorance of the Jewes who will not know nor beleefe that Christ is come, although the truth bee evidently demonstrated unto them.

Error conditionis, was that in the Apostles, who tooke Christs Kingdome to be a Worldly Kingdome at the first, *Act. 1. 6.* *When wilt thou restore the Kingdome to Israel?* This error was a dangerous error, but yet was pardoned because as yet the holy Ghost was not come downe upon them: the third was *error personæ*, and this was when they tooke false Christs for the true Christ, *Matth. 24. 24.* And this error was alwayes damnable.

Whether may these lawes which are mixtly ceremoniall, be kept now under the Gospell or not?

Where the ground of the law is ceremoniall, and the Iudiciall but an appendix of it, it no wayes may be kept. Example, this is a ceremoniall law, *curfed is he that*

Quest.

Ans.

Error { *temporis.*
conditionis.
personæ.

Quest.

Ans.

Whether Lawes mixtly
ceremoniall doe bind.

Quest.

Ans.

A threefold use of the
ceremoniall Law.

that hangeth upon a tree, the ceremoniall part is, that he is accursed that hangeth upon a tree, wee must not thinke that hee is accursed now who hangeth upon a tree, therefore that law is quite abolished; the Iudiciall part is this, that he shall not hang all night upon the tree, and this law bindes not Christians now, because it is an appendix of this ceremoniall Law; but where the ground of the Law is Iudiciall, and the ceremony but an appendix of it, then the Iudiciall law may be observed, at least the equitie of it. Example, Cities of refuge were appointed as a Iudiciall Law, to save the mankiller from the revenger of the blood; there was a ceremony annexed to this Law, that they should stay within the City of refuge untill the death of the High-priest, this was but an appendix of the Iudiciall Law, therefore the Law may stand that Cities of refuge bee kept, or at least the equity of it, that those who casually kill, be not slaine.

What, if a Christian now shou'd keepe any of the ceremonies commanded in the Law?

There is a three fold use of the ceremonies, *Materialis*, *formalis*, & *mixtus usus*, a materiall, a formall, and a mixed use.

Materialis, as if a man should abstaine from eating of swines flesh onely, because it were unwholsome, he Iudaizeth not in this case; but if hee should abstaine from swines flesh as a meat uncleane, and forbidden in the Law, then he should formally keepe the ceremony, and truly Iudaize, the mixt use is this, when a Christian borroweth Iewish ceremonies to any use in the Christian Church.

Marke how the Apostles in their practise renounced the ceremonies of the Law; first the Apostles kept the Christian Sabbath after Christs Resurrection, and not the Iewish Sabbath, therefore they renounced the ceremonies;

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ceremonies; and the Apostle willeth the *Corinthians* to keepe the Pasſeover all the dayes of their life, in holineſſe, and reſtrained it not to ſome few dayes, as the Jewes Paſſeover was.

But when the dayes of the Pentecoſt were fulfilled, *Act. 2. 1. 2 Cor. 16.* Here *Paul* reckoneth according to the Jewiſh Pentecoſt.

When he ſpeaketh of their Pentecoſt here, and when he ſayes the dayes of their faſt were expired, *Act. 27. 9.* (the Jewes at the day of expiation had a great faſt) *Paul* doth not Judaize here, but onely marketh theſe for a civil uſe, to know the time of the yeare which was moſt knowne to the Jewes, when *Paul, Act. 17. 19.* calleth *Arcopagus Mars ſtreet*, none will thinke that *Paul* worſhipped *Mars* here, but he uſeth onely this name as a name of diſtinction to know this ſtreet from other ſtreets; ſo when he ſayes that he ſayled in a ſhip that had the badge of *Caſtor* and *Pollux*, *Act. 28. 11.* we muſt not thinke he worſhipped *Caſtor* and *Pollux*, but hee uſeth them onely as names of diſtinction, to put a difference betwixt this ſhip and other ſhips; ſo when *Paul* uſeth the name of the Pentecoſt, and the name of the faſt, *Act. 2. and 27. 9.* he uſed them onely as names for diſtinction ſake, and not for any Jewiſh obſervation, and when *Paul* practiſed any of theſe ceremonies, hee practiſed them not for the ceremonies themſelves, but for the weake Jewes ſake. Example, When he did ſhave his head in *Cenchrea* the Port towne in *Corinth. Act. 18. 18.* this was not according to the Law altogether, for if he had done it according to the Law, he ſhould have gone to *Jeruſalem* and there have caſt the haire of his Nazarits vow under the Altar and burnt it; after the death of Chriſt, none of the Apoſtles ever went to the braſen Altar againe to ſacrifice, but onely they practiſed ſome of the meaner ceremonies bearing with the weake Jewes.

How

Object.

Anſw.

Paul uſed the names of the Jewes feaſts, or diſtinction.

Paul did not ſhave his head according to the law.

Quest.

Answ.

The ceremonies in the third estate are against Christ.

The error of the Iewes in preferring the Ceremonies to Christ.

Conclusion.

How could these ceremonies be hinderances from Christ, seeing, they were types of him to come?

Christ saith, *Iob. 16. 7. If I goe not away, the Comforter shall not come*, Christs bodily presence amongst the Apostles hindered his spirituall presence amongst them; if the bodily presence of Christ hindered the coming of the Spirit unto them, how much more did these ceremonies under the Law hinder the sight of his Incarnation, and obscure his glory amongst them.

In the third estate these ceremonies were against Christ, in this estate the Apostle calleth it, *concision*, and not *circumcision*, *Phil. 3. 2*. In the third estate the Iewes preferred the shadow to the body, the bones to the marrow, and the letter to the spirit; they preferred the shadow to the body, the ceremonies to Christ, the bones to the marrow, because they content themselves onely with the outward figures and types, and seeke not for the thing signified, and so they have the killing letter, but not the quickning spirit: and therefore Saint *Hierome* compareth them well now to dogges who get onely the bones to gnaw, but they get none of the marrow, or that hidden Manna, Iesus Christ to their salvation.

The conclusion of this is, it was a great benefit to learning, when the obscure Hieroglyphicks, in *Egypt* were changed into letters, and the darke and mysticall writings of *Plato* were changed by *Aristotle*, into a cleare and plaine forme of writing: It is a farre greater benefit, when the Lord hath changed these darke figures and shadowes, into the cleare light of the Gospel.

How



How to make use of the Ceremonies of the Law in opening of a Text, and reducing them to practise.

Of the Notes whereby Aaron and his posterity were discerned to be called to the Priesthood.

Num. 17.2. And the Lord spake unto Moses saying, speak unto the Children of Israel, and take every one of them a rod, &c.



When *Corah* and his complices murmured against *Aaron*, and contended with him for the Priesthood, (as we may see in the Chapter preceding,) the Lord commanded every one of the first borne of the tribes to bring a rod to him, that by this new miracle (causing *Aarons* rod to blossom) he might end this controversie, and confirme *Aaron* the more in the Priesthood.

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Secondly,

The Prince of the tribe represented the whole tribe.

Secondly, hee commanded that the names of the Princes of the tribes should be written upon the rods, and the reason, was because the Prince represented the whole tribe; so the Prince being repelled from the Priesthood, the whole tribe was repelled.

Write thou every mans name upon his rod. Aaron had not written upon his rod the Tribe of *Levi*, but the name of *Aaron*, and so the rest of the Princes. Another reason wherfore the names were written upon the rods of the Princes, was because the Princes of the tribes were their first borne, and therefore they might seeme to claime right to the Priesthood; every mans name was written upon his rod, and *Aarons* name was written upon his rod, because he was the first borne of *Levi*, for the first borne of *Levi* was *Cohath*, and he begot *Amram*, and *Amram* begot *Aaron*, who was elder than his brother *Moses*.

How were the Tribes reckoned in the Scriptures.

Quest.

Ans.

How the tribes are reckoned in the Scripture.

Whē a matter is in hand which concerneth the whole people, then *Levi* is reckoned amongst the rest, as in the matter of blessing and cursing, *Deut. 27*. So in setting up the twelve stones at *Jordan*; and upon *Aarons* breastplate, so here when the question is to which of the Tribes the Priesthood belonged; but when the matter is concerning civill things, then *Levi* is excluded as in the division of the land, and then the tribe of *Joseph* is divided into two *Ephraim*, and *Manasses*, and so there are twelve Tribes.

Every Tribe must lay their rod before the Lord, and have their name written upon it, and from hence it came afterwards that the Tribes were called *Shabbie* because they carried rods before them, and their names written in them, and therefore *Baculus* is put for *Tribus*, *Num. 1. 4. 16. 26. Josh. 20. 10.*

Aaron tooke not his brother *Moses* rod which was the

שבטי Tribus.

the rod of God, by which he wrought so many miracles, for the rest of the Tribes would have excepted against that rod, because it was the rod of God; but it was a common rod like the rest of the rods, that they might take no exception against it.

The rod of Aaron for the house of Levi was budded.

God thinks not every man fit for this holy calling, he maketh choise here of Aarons rod amongst all the rest, and maketh it to bud; *No man taketh this honour unto himselfe, but he that is called, as was Aaron. Heb. 5. 4.* First, *no man taketh this honor*, that is, ought to take it; Secondly, *take it*, that is, usurpeth it at his owne hand, *as he that taketh the sword shall dye with the sword, Matth. 26. 55.* That is, he that takes it having no calling. *So thou shalt not take the name of the Lord thy God in vaine, Exod. 20. 7.* that is, usurpe it, having no calling to take it up. Thirdly, *this honor*, the Priesthood was an honorable calling, and therefore every base fellow should not usurpe it; any was fit enough, yea the basest of the people, if he could but consecrate a ram, to bee a Priest sufficient for *levolism*, *1 King. 12. 31.* but the Lord would have none to take upon him this honorable calling, but those whom he separated for it, *and were called as was Aaron*; if any man might challenge this prerogative, might not the King? but see what *Vzzia* got for attempting this, *2 Chro. 26. 19.* & *Saul* for sacrificing before *Samuel* came, thou that canst not shew that the Lord hath made thy rod to bud, meddle not with this calling, for then some marke of Gods wrath may light upon thee.

The rod of Aaron was budded.

This miracle was not so much to confirme *Aaron*, as to convince his gainstanders; the Lord sayes, *Bring Aarons Rod backe againe to bee kept for a token against the Rebels*; As the Rodde was kept

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Why *Aaron* tooke not his brothers rod.

God thinketh not every man fit for the Calling of the Ministry.

What it is to take this calling.

The chiefe end of this miracle was to convince the enemies of *Aaron*.

Miracles doe not beget
faith, but confirme it.

What sort of people de-
sired miracles,

for a testimony against the rebels, so it buidled for a testimony against them. the Apostle, *1 Cor.* 14. 22. saith of tongues, that they are for signes, not to them that beleve, but to them that beleve not; so are miracles for the most part ordained for those that are unbelievers, or for those who had a small measure of faith in the beginning of the Gospell. see what sort have bene most desirous of miracles, those who had no faith; first, the Devill, he cryed for a miracle, that stones might be turned into bread, *Matth.* 4. 3. Secondly, the rich glutton in hell, he would have one sent from the dead to tell his brethren, *Luc.* 16. 30. *Moses* and the Prophets would not serve the turne; so the misbelieving *Nazarites* would have had a signe from Christ, and the Jewes would have seene miracles, *Mat.* 12. 39. And *Herod* hoped to have seene some miracle of Christ, *Luc.* 23. 8. All these, because they had not faith, cryed for miracles; When *Paul* healed the father of *Publius* the Consull of a fever, he healed him by a miracle, and made him presently to arise, *Act.* 28. 8, but he healed not *Timothy* that way, but seemed rather to play the Physitian to him, bidding him drinke no longer water, but wine; *1 Tim.* 5. 23. What was the reason of this? *Timothy* beleaved, therefore he needed not a miracle, but the father of *Publius* beleaved not, he was an infidell as yet, therefore a miracle was more necessary for him; many men cry for miracles, but that argues infidelity in them; but if thou didst beleve, thou neededst none of these, they serve but for infidels, but they serve nothing to beget faith; the theefe said, if thou wilt come downe from the Crosse, and save thy selfe and us, then I will beleve in thee, *Luc.* 23. 39. But if the death of Christ will not worke faith in the, if thou shouldst see miracles both in heaven and earth, they will never convert thee.

What

What is the reason that God confirms not now mens callings by miracles ?

Because now religion hath taken roote; at the first when the Law, and the Gospell were planted, they were confirmed by miracles, but when they once tooke roote, he withdrew these miracles. A gardner when he transplāteth a tree out of one ground to another, before the tree take roote, he setteth stayes to it, he poureth water at the roote of it dayly; but when it once taketh roote, he ceaseth to water it, and pulleth away the stayes that he set to uphold it, and suffereth it to grow with the ordinary influence of the heavens; so a Chirurgian when a legge is broken, he bindeth it up; but after the bones be fastened, he taketh away these helps from it; so the Lord in planting of Religen, he put to these helpes of miracles as stayes to uphold it, but when it is once confirmed and fastened, he taketh away these helpes.

What sort of miracle was this, when *Aarons* rod did bud,

The Schoolemen marke that there are three sorts of miracles. First, miracles in the highest degree. Secondly, miracles in the second degree; and thirdly, miracles in the lowest degree.

Miracles in the highest degree they make to be these, wherein nature never had a hand, as for the sunne to goe backe and stand still: Miracles in the second degree, they make to be these, when nature had once an hand in them, but when they are once decayed nature can never restore them againe; nature bringeth forth a man seeing, but when he is once blind, nature can never make him to see againe; but when he is restored to his sight againe, this is a miracle in the second degree: A miracle in the third degree, they make to be this, when nature in time could doe such a thing, but nature

Quest.

Ans.

Why God confirmeth not mens calling by miracles.

Simile.

Quest.

Ans.

Thom. contra gentiles.

Three sorts of miracles.

upon a sodaine cannot doe this, and when it is done upon a sodaine, it is a miracle in the third degree; they give the example of this in *Peters* mother in law, when Christ upon a sodaine cured her of a Feaver, nature in time might have cured her of this Feaver, but because she was cured of this Feaver upon a sodaine, it was a miracle in the third degree. Now what sort of miracle was this, when this Almond rod budded, and brought forth upon a sodaine, it was a miracle in the second degree, for an Almond tree will bring forth Almonds by nature, but being once cut up, it cannot bring forth Almonds againe, then it was a miracle in the second degree, for nature could never have made this rod to bring forth Almonds.

Why *Corah* and *Dathan* contended for the Priesthood.

Dathan and *Abiram* contended for the Priesthood, because they were of the posterity of *Ruben* the eldest brother, and *Corah* thought that it belonged to him, because he was the eldest sonne of *Levi*, as *Adonijah* contended with *Salomon* for the kingdome, because he was the eldest sonne of *David*. *Dathan* and *Abiram* contended for the Priesthood, because they came of *Ruben*.

Lineall succession not alwayes the Lawfull succession.

Learn then that lineall succession is not alwayes the lawfull succession; these were lineally descended of *Ruben*, yet this lineall succession failed, for *Ruben* lost his dignity by incest, the Church of *Rome* now hath a lineall succession from the ancient *Roman* Church, but by their spirituall whoredomes and adulteries, they have lost their succession; *Scarabeus*, or the dunghill-flye, bragg'd upō a time that he was more excellent than the Bee, because he was descended of the horse; but how was he descended of the horse? he was onely bred of the dung of the horse: so the Church of *Rome* that now is, is but come of the excrements of the old *Roman* Church, & *optimi vini pessimum acetum*; when the contention was betwixt *Salomon* and *Adonijah* about the kingdome

Simile.

kingdome of *Israel*; *Adonijah* had standing for him *Abiathar* the Priest; and *Salomon* had standing for him, *Zadok* the Priest, both of them were Priests, and both of them had the holy oyle, but who had the right, whether he that was anointed by *Zadok*, or he that was anointed by *Abiathar*? he that was anointed by *Zadok* had the right, because he had *Nathan* the Prophet upon his side. No succession is the right succession, although they have both Priest and the holy oyle, if they have not *Nathan* upon their side; *Salomon* had the right succession, because he had it by *Nathan*. And so *Aaron* here had the Lord upon his side, and therefore the Priesthood belonged to him.

He chused the Almond rod, because it flourished first; The Lord liketh these to be his Ministers, who begin to blossom from their youth, this was excellently typed in *Jeremiah*, cap. 1. *What seest thou Jeremiah? I see an Almond rod*; This figured *Jeremiahs* calling, as the Almond rod blossomed first, so *Jeremiah* was called from his infancy; and as the Almond tree flourished first, so the Lord was to bring his judgements quickly upon that people which he pronounced by *Jeremiah*. So he chose *Samuel* from his infancy, and *John* the Baptist from a childe, and so *Timothy* and *Athanasius*: he likes not these *autumnales arbores*, as *Iude* calleth them, *vers. 12.* which beganne not to blossom till the latter end of Harvest, and then to enter to the Ministry; happy are they who can say with the Church, *omnes fructus servavi tibi, Cant. 7. 13.* I have reserved all my fruits to thee, of my infancy and middle age, and old age, and have dedicated my selfe still for this calling, it is a pitty to see those that have bin deboshed and dissolute men, to be thrust into this holy calling, a casheerd souldier, a bankrupt Merchant, or a fallen Courtier.

When

Ministers should be trained up from their youth.

The false Prophets were
ashamed of their vision.

When the Lord caused the unclean spirit to passe out of the land, *Zach. 13.* then those who had no calling to be Prophets, were ashamed of their vision, and of their rough gowne which they wore to deceive the people (because the Prophets of God wore a hairy Gowne) they confesse then that they were not Prophets, but they were husbandmen, and taught to keepe Cattell from their youth; it were to be wished, that those who have not a calling to this holy function, would renounce it, and say, I was not taught from my youth, and trained up to this holy calling, but to be a souldier, a Merchant, &c. and therefore I will renounce it.

The Almond rod brought forth buds, blossomes, and ripe Almonds. The blossoming of *Aarons* rod was to confirme *Aaron*, as the Vine branches which budded and brought forth blossomes, was to confirme the Butler in his office, *Gen. 40. 10.* and this was declared to *Jeremiah*, a Priests sonne, *Jer. 1. 11. 12.* and the continuance of the Priesthood, with those who should sprout and grow out of him, *Ezek. 17. 44.* children are called buds, *Iob 30. 12.*

The estate of the
Church is happy when
they have good men to
succeed in the Ministry.

The Church is in a happy estate when she hath qualified labourers in the Lords Vineyard, and expectants to succeed them, when she hath her ripe fruits, her blossomes, and her buds; the buds are the yong ones, who give themselves to those holy studies; the blossomes are the yong men who have made good progresse in Divinity; & the ripe Almonds are those who are actually serving in the Church: The Iewes alluding to *Aarons* rod, call the children of the Priests *flores sacerdotales*: it was a comfortable thing to *Eli* when he had yong *Samuel* to succeed him, and to *Eligah* when he had *Elisba* to succeed him, and to *Esay* that had his sonne *Shear-jashub* to succeed, as a pledgeto confirme his prophesie,

שאר ישוב

Reliquium revertetur.
Esay. 7. 3.

that

that the remnant of the people of God should be saved and brought backe from the captivity againe. It was a great comfort to *Paul* when he had yong *Timothy* to succeed him, and to *Augustine*, when he had *Alippius*; a father dieth the more willingly, when he hath a good sonne to succeed him; the blossomes may rejoyce when they have the buds to succeed them, and the Almonds may rejoyce when they have the blossomes to succeed them. *John* saith, 1 *John*. 2. 14. I write vnto you babes, I write vnto you young men, and I write vnto you old men; Babes are the buds, the young men are the blossomes, and the old men are the Almonds. Let us pray to God for the Schooles and Vniversities, when the old men are wearing away that good young men may succeed them, and babes in their places: the Church is much to be pittied now, although there bee many youthes to succeed, who have knowledge, yet there is little sanctification amongst them, and therefore lesse hope that their ministry shall bee profitable.

And yeilded Almonds. In the originall it is, [*Vaygomol*] *et ablatzavit*, it weaned them; for even as the mother weaneth her child when he is of such an age, so did the Almond tree weane the Almonds, when they were ripe.

The Lord likes none to enter into this holy calling untill they be ripe, they should have the full growth before they enter, these *babes*, or young plants are not fit for it, young men are not fit for the ministry, *Eccles*. 12. 1. Remember thy Creator in the dayes of thy youth; why bids hee the young man remember his Creator in the dayes of his youth? because he is most forgetfull of this duty to remember his God; if he be not fit to remember himselfe, and to recommend himselfe to God twise or thrise in the day, how can he be

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avit

God will not have Ministers to enter on their calling untill they be ripe.

*Ambros. lib. 1. de offic.
cap. 1. tom. 1*

Why youthes are not fit
for the Ministry,

the Lords remembrancer, to remember his people before him? It was a case of necessity, when *Ambrose* was made Bishop of *Millan*, *qui simul et discibat, & docebat.*

Secondly, youthes are not fit for this calling, because this age is much subject to lust, *2. Timot. 2. 22. Flye the Lusts of youth*, if ever Lust breake forth in a mans life time, usually it breaketh forth in his youth, he that cannot command his owne Lusts, how can he teach other men to subdue theirs? *1 Tim 3. 5.* if a man know not how to rule his owne house, how shall he take care of the Church of God? *Paul* will not have a young widow admitted to wash the Saints feete, *1 Tim 5. 10.* because they give themselves oftentimes to wantonnesse and fleshly lusts, farre lesse will he have a young man to be admitted to this holy calling, who should wash the soules of the Saints, and not their feete; this age likewise is much subject to contempt, *1 Tim. 4. 11. Let no man despise thy youth*, and therefore not fit to enter in this calling. The naturall history marketh, that the whelpes of the Lyons who have the sharpest pawes, do so pricke the matrix of their damme, that they are borne the sooner, and they never get the full strength; so it fa- reth with young men who hasten out of the Vniversity before they get giftes, and strength, wherefore young students are to be exhorted to stay at the Vniversity, untill they get strength; and as the Lord bad his Disciples stay at *Ierusalem* untill the holy Ghost came downe upon them, *Luc. 24. 49.* So should they stay at the Vniversities untill the Lord enable them with gifts: It is an unseemely thing to see yong ones, *ante lanuzium docere senes, et hodie Catechumenus, cras Episcopus*, and how unfavory a thing is it out of the mouth of a greene youth to exhort people to flye from these lusts, whereunto they are most subject themselves; may not the people

people justly say to them, Phyſitian heale thy ſelfe, and take out the beame, firſt, out of thine owne eye.

What time ſhould a man enter into the Miniſtery?

Queſt.

We cannot preſcribe a certaine time, for ſome are ſooner giſted then others.

Anſw.

But Chriſt who diſputed with the Doctours of the Law, when he was but twelve yeares of age, yet he entred not into his Miniſterie, untill he was thirty yeares of age, therefore it may ſeeme that none ſhould be admitted before that time.

Obj. 2.

Chriſt entred not into his Miniſtery untill he was thirty yeares of age, according to the Leviticall Law, for it behoved him to fulfill all righteouſneſſe; this was not a morall precept, but a ceremoniall, for it was changed. *Numb. 4. 3.* they entred to their full miniſtery at thirty; but *Num. 8. 24.* he appointed them to enter at twenty and five, for the beginning of their miniſtery; but they entred not to their full miniſtery, untill they were full thirty, and they ſerved untill they were fifty, but in *David*s time they began at twenty, *1 Chro. 23. 24.* *The ſonnes of Levi did the worke of the ſervice of the houſe of the Lord, from the age of twenty yeares and upward; and 2 Chron. 31. 17.* in *Hezekiah*s dayes, and ſo in the dayes of *Ezra*, from twenty yeares old and upward, *Ezra chap. 3. verſ. 8.*

Anſw.

Some may be ripe Almonds now when they are fixe and twenty, or eight and twenty, and ſome ſcarce when they are thirty; therefore, there cannot be a certaine time determined when they ſhall enter, but this is left to the tryall, and diſcretion of the Church; the determination of the Canon Law, who concludeth abſolutely that they ſhould be thirty before they enter, ſeemeth to Iudaize in this. The Levites when

they entred on their ministry, they were thirty yeares before they entred, because their ministry was a laborious and a painefull service, and therefore required full bodily strength, and so they gave up their ministry, when they were fifty; but the ministry now is not such a bodily service, and therefore requireth not such bodily strength now; the souldiers when they went to warre were admitted, when they were but twenty yeares of age, but the Levites not untill they were thirty, there is both strength and wisdom required in the warres, as *Solomon* saith, *Prov.* 24. 6. strength in the souldiers; and wisdom in the governors; but in the Levites and Priests there was both wisdom and strength required, strength without wisdom before they be thirty, and wisdom without strength after they are fifty. So knowledge and sanctification are requisite in those who are to enter on this Holy calling; knowledge without sanctification is like wine that runnes in a mans head, and makes him giddy, sanctification without knowledge turnes into blind zeale, and therefore they are to be joyned together in those who are Preachers, as strength, and wisdom was in the Priests.

The Almonds rod brought forth buds and blossomes.

The Lord taught *Aaron* by this, although hee was weake, and old himselfe, yet his posterite should not faile; he was fourescore and sixe yeares of age now, yet to let him understand of a succession, he makes his rod to bud, and it continued in his posterity for sixty, and three Highpriests.

The Priesthood was entailed to *Levi*, when they were chosen in the place of the first borne; and againe, when they killed their bretheren for the worshipping of the golden Calf, it was promised them anew againe, and when *Phineas* killed *Zimri* and *Cozbi*, the promise was renewed to him.

What

What needed a new promise to be made to *Phinehas* of the Priesthood, seeing it was due to him by the Law, and by succession.

Quest.

This new promise secured him in the Priesthood, that hee should out-live his father, and serve in the Priest-hood himselfe. *Nadab* and *Abihu* were killed before their father dyed, againe this promise assured him that it should continue in his familie.

Ans.

But the Priesthood was soone translated from the family of *Phinehas* to *Ishamars* posterity, for *Eli* was of the posterity of *Ishamar*, and not of *Phinehas*, and from *Eli* it came to his sonne *Phimebas*, and then to *Achitub*, and then to *Achiaz* the brother of *Ahimelech*, and then it was restored to *Zadoc*, see *1 Chron. 24.3.* for foure generations, the posteritie of *Phinehas* wanted the Priesthood.

Ob.

Elies posterity had it, *de facto et non de jure*, therefore it is to be marked what bad successie most of them had in the Priesthood, *Eli* brake his necke, his sonne *Phinehas* was killed in the battell, *Abiathar* was put from the Priesthood, and his soone *Ahimelech* was slaine by *Doeg*, and all this time when they wanted the Priesthood, the posterity of *Eleazer* faire surpassed the posterity of *Ishamar*, *1 Chron. 24.4.* Againe it was promised to *Phinehas* posterity conditionally, if they should walke in their fathers wayes. This promise of the Priesthood was not made so absolutely to *Phinehas*, but that *Phinehas* posterity for their sinnes might be deprived of it for a time, (even as the promise made to *David* that the Kingdome should continue with his posterity for ever, did not exclude the captivity of *Babylon*, and the overthrow of the kingdome for a time) yet by vertue of this promise made to *Phinehas* his posterity could not want it for ever And thirdly, it is so promised to his posterity that it should not be taken for e-

Ans.

ver from him as it was from the posterity of *Eli*.

This rod brought forth Almonds without a roote, the fathers reason out of this place against the Iewes who will not beleeve that the Virgin could beare a sonne; why will ye beleeve this (say they) that *Adam* rod brought forth Almonds without a roote, and cannot beleeve that a Virgin can beare a sonne? ye beleeve that *Eva* was created out of the side of *Adam*, and that *Adam* was created out of the dust, why may yee not beleeve this likewise, that God can create a child in the Wombe of the Virgin? Yee beleeve that *Sara* an old withered stocke, conceived by the power of God, and why ye will not beleeve this, that God by his power created the Child in the Wombe of the Virgin?

The tree blossomed, although it was withered.

Hence we may gather that the withered tree, the Church of the Iewes, shall flourish againe: a man looking with a naturall eye upon that heape of dry bones, *Ezek. 37.* would never thinke that they should rise againe, but the Lord by the mighty wind of his Spirit, gathered these bones together, and made them to live, so the Lord by his mighty power, shall make the withered tree of the Iewes to flourish againe.

Obj.

But ye will say that Christ cursed the figtree, which represented the Church of the Iewes, and said, *Never fruit grow upon thee henceforth, Mat. 21. 19.* Then it may seeme, that this tree shall never flourish againe.

Ans.

That figtree that was accursed by Christ, never to beare fruit againe, represented the Iewes who lived then, and those who shall live till the conversion of the Iewes; but when the wrath of God is come upon them to the full, as the Apostle speaks, then the Lord shall call them, and their rod shall flourish againe.

Quest.

Whether kept this rod still the buds, blossomes and Almonds

Almonds, when it was laid up before the Lord, or not?

No question it did, for the Lord commandeth to lay it up as a testimony against the rebels, now when it kept the buds, blossomes, and Almonds, it testified the more vively against them, and as the Manna lasted so many hundreth yeares in the golden pot, so did this rod keepe the blossomes and Almonds.

When Aarons rod budded, it was a token to him that he was called of the Lord; he that runneth, and is not sent by the Lord, shall never doe good in that holy Calling: these Agrippa who were borne with their feet foremost, it was a bad token of their evill government to follow, as it fell out in Herod Agrippa, who was a very bad Governour: so when a Preacher is not sent by God to his people, and the Lord doth not make his rod to bud, he shall never be a profitable Minister in his Calling.

Ans.

Of

Of the priviledges of the first borne under the Law, and what he was bound to doe to his brethren and kinsmen.

Matth. 22. 24. If a man die, having no children, his brother shall marry his wife, and raise up seed unto him.



After that the Pharisees had tempted Christ, the same day the Sadduces came to tempt him, who denyed the Resurrection, and they reason with Christ *ab absurdo*, if there were a Resurrection, then this absurdity would follow, that seven men should have one wife at the Resurrection, but this is absurd; therefore, &c. and thus they goe about to ground upon *Moses Law*; For *Moses* commanded in the Law, that if a man dye without seed, then his brother should raise up his seed unto him, *Deut. 35. 5.* Now there fell out a case among us, that a man married a wife and dyed without children, his brother married his wife, and he dyed without children also; and seven brethren had her to wife, *Whose wife then shall she be in the Resurrection?* Our Lord answereth, that *they erre, not knowing the Scriptures, nor the power of God*, for in the Resurrection men neither marry, nor give in marriage, but are like the Angels of God.

The Sadduces who denyed the Resurrection, put this question to Christ.

He that denyeth the immortality of the soule, cannot hold one sound point in Religion, the Sadduces denyed the immortality of the soule, they held the soule to be like Quicksilver which made the body to stirre, or like Salt that kept the body from

corrup-

corruption as *Epicurus* held, and the best that they made of it, they laid it was an exact temperature of the humours of the body; and then for the Angels, they said they were but good thoughts, but not subsisting spirits. Now if the soule be not an immortall substance, the body cannot be joynted to it againe, for the weale of the body dependeth upon the soules immortality, they held the soule to be mortall, and therefore of necessity they behoved to deny the resurrection. *Tertullian* called the *Marcionites* and *Valentinians*, *qui credebant reditum anime non corporis. partiaris Saduceos.*

We who profess our selves to be Christians, say the Creed, and repeate this Article often, *I beleeve the resurrection of the body*, but yet if we will looke to the lives of most part of men, we shall heare them say no other thing, but that which the *Sadduces* and *Epicures* said, *1 Cor. 15. 32. Let us eate, let us drinke, for to morrow we shall dye*, that is, be quite extinguished in soule and body, as if there were no more of us after our death, than beasts when they are knockt on the head; when the *Pharises* reasoned with the *Sadduces*, they said unto the, Why study ye to keep the Law, seeing ye beleeve not the immortality of the soule? they answered, That it might be well with them in this life: we profess the immortality of the soule, why study we not then to keep the Law, that it may goe well with us in the time to come? *Augustine* said, if he were perswaded that the soule were mortall, then of all religions he would chuse to be the *Epicure* or *Sadduce*; but seeing the soule is an immortall substance; Let us detest these bruit beasts who imagine that death is the end both of soule and body; the soule liveth for ever, then the body must live for ever either in weale or woe; Let us study therefore to feed the soule with that immortall food of the Word of God, and not say with the rich man in the Gospel,

Luc. 12. 19. Soule, thou hast enough, if we would have that happy conjunction betwixt the soule, and the body againe.

Moses said, if a man dye having no children.

Quest.

The question may be asked here how *Moses* could command such a thing; for incest is condemned in the morall law, and forbidden in the seventh Commandement.

Ans.

Morale positivum, divinum positivum.

We must distinguish betwixt these lawes which are morall positive lawes, and those which are divine positive lawes. Morall positive lawes are such as the very light of nature commandeth. Divine positive are those which are accessory commandements added to the first. Example, this is a morall positive law, that a man should not lye with his mother, nor with his mother in law, *for this is a fornication, that is not named amongst the Gentiles. 1 Cor. 5. 1.* And it was for this sort of incest that the Canaanites were cast out of *Canaan*. So this is *primarium jus natura*, or *morale positivum*, that a man should not lye with his daughter, nor his daughters daughter, *descendendo* descending downward: but this againe is *divinum positivum*, or *secundarium jus natura*, in the collaterall line, that a man should not lye with his sister or his brothers wife; No marriage in the collaterall line was forbidden at the first, by the law of nature, or morall positive law; but it was forbidden afterwards by the divine positive law, *Levit. 18. 16.* When *Lot* lay with his daughters, this was incest in the highest degree, because it was contrary to *ius naturale*, the morall positive law; but when *Amran* married *Ishabed* [*Dodatho*] his fathers sister, *Exod. 6. 20.* This was not against the morall positive, or naturall part of the law, because it was not in the right line, but in the collaterall, although in the neereff degree it was against the divine positive law; and that the Church

אמיתא Amita.

It should not be translated *Patruelis*, cozine-gere man, but his fathers sister, see *Nam. 26. 59.*

Church might be replenished with people, God over-
saw this sort of marriage at the first, but God doth
more here, hee commanded the brother to raise up
seede to his brother. First, this is not *contra prima-*
rium ius natura, because it was not in the right line.
Secondly, it is an exception from *secundarium ius natu-*
ra, for when God commanded to doe this, hee willed
them not to doe this to satisfie lust (for that were against
primarium ius natura, the morall positive law) but
onely that the elder brother might be a tipe of Iesus
CHRIST, who should never want a seede in the
Church.

If he dye having no children. In the originall it is, *ha-*
ving no seede. *Texva* should not be translated sonnes here,
for daughters succeeded likewise to the inheritance
when the fathers had no sonnes, therefore it should be
translated, *having no children*, which comprehends
both the males and femals, the women raised up seede
to their parents as well as the males, marrying within
their owne tribe, therefore that saying in the *Talva* and
was not true, *qui masculam prolem non habuit, nisi filias*
habuerit plurimas, in eo genus est consummatum.

His brother shall marry his wife, and raise up seede to
him.

What brother had this priviledge? onely he that
was the eldest brother, and therefore, *Dent. 25. 5. If bre-*
thren dwell together, and one of them dye, one of them, that
is, the eldest of them, *Gen. 1. 5. and the evening, and the*
morning were one day, that is, the first day, this is, *cardi-*
nalis numerus pro ordinali, if the third brother had rai-
sed up seede to the second brother, then it had beene
incest.

He that was the first borne in *Israel*, he was bound to
do three things to his brethren & kinsmen, first he was
bound to revenge his blood, their was *vindex sanguinis*.

c c 2

Secondly,

This Commandement
was not against the mo-
rall positive Law.

The women raised up
seede to their parents.

The eldest brother was
bound to raise up seede.

Numerus Cardinalis pro
ordinali.

What things the first
borne did to the rest.

What things due to the eldest brother.

Christ our *Goel* revengeth our blood upon his enemies.

How teares are said to offend.

Secondly, he was *Goel*, and redeemed the morgaged lands of his neere kinsman, and thirdly, it was he that delivered him out of prison; all these three he was bound to doe to him, *jure propinquitatis*, because hee was his neereft kinsman.

There were three things againe which were due to him; First, hee had a double portion of his fathers goods: Secondly, he had the whoie inheritance; and thirdly, if he dyed without children, his brother was to raise up seed unto him.

Now let us apply these to Christ; First, Christ is our *Goel* or *vindex sanguinis*, the revenger of our blood upon that red Dragon who thirsteth for the blood of man, and upon all the enemies who thirst for the blood of his children; the revenger of blood or *Goel*. *Dent.* 19. 6. when he pursued the killer, his heart waxed hote in the pursuite; Iesus Christ our *Goel*, when hee doth see the blood of the Saints shed, his heart waxeth hote, and he furbisheth the sword, to make it drunke with the blood of his enemies, *Iere.* 51. 35. *The violence done to me, to my flesh, be upon thee Babylon shall Sion say, and my blood be upon the Chaldeans, shall Ierusalem say*; now marke what is said in the chapter preceding, *Iere.* 30. 50. *Thy Goel or redeemer is strong, and I will pleade thy cause.* See how the revenger of the blood makes *Babylon*, and *Chaldea* answer for all: *Iob* saith, *Cap.* 17. *My teares ascend before the Lord*, Teares naturally descend, but as the Sunne drawes up the exhalations, and they fall downe againe; so the wrongs that are done to the Saints, they come up before their *Goel*, and then fall downe againe upon the enemies heads, they shall answer for all the blood shed from *Abel* to *Zachary*, and all this innocent blood which is shed now, the Lord will require it at their hand.

Secondly, he redeemed the morgaged land. *Ruth.*

4.4. and *Ier. 32. 7.* when *Hanameel* the sonne of *Shalum*, had morgaged his field that was in *Anathoth*, the right of redemption belonged to *Ieremiah*, as being cozen german to *Hanameel*. We have morgaged the Inheritance of heaven, but Iesus Christ who is flesh of our flesh, and bone of our bones, hath redeemed it to us againe.

The third thing which the *Goel* did to his kinsman, he redeemed him out of prison; so we being condemned to everlasting prison, *Zach. 9. 11.* our *Goel* hath redeemed us.

It may be asked why our *Goel* should give any price for our redemption, seeing we were sold freely without any money, *Esay 50. 1.* for according to the Law of Redemption, the Redeemer should pay no more than was paid.

The divell, death, and sinne our enemies to whom we were slaves, gave nothing for us, they held us as tyrants and unjust possessors, wherefore when we were redeemed without money, we were redeemed freely, both in respect of our selves who paid nothing, and also in respect of the Divell, Sinne, and Death, we are redeemed freely, for nothing was paid to them, because they gave nothing for us; but because we are sold from the Lord, who was our right owner, the price behoved to be paid to him, and so *1 Pet. 1. 18.* *We are not redeemed with corruptible gold or silver, but with his precious blood.*

He that is our Redeemer then, first, he is our neere kinsman, and hath priviledge to redeeme us; next, he hath taken the prey from the unjust possessor; thirdly, he payed no ransom to him. Lastly, the ransom that our *Goel* paid for our Redemption was his owne blood, *Sanguis est redemptionis ius & redemptionis pretium*, It is both the right of redemption, and the price of redemption.

The *Goel* redeemed his kinsman out of prison.

Quest.

Answ.
How we are said to bee redeemed freely.

redemption, *Ephes. 1. 7. In whom wee have redemption through his blood.*

Thou that art redeemed, rejoyce in thy liberty; secondly, take not that yoake of servitude againe upon thee; thirdly, shew thy selfe a servant of obedience to righteousness.

The priviledges which the first borne had done to him, were three; first, he had the double portion of his fathers goods; and secondly, all the inheritance; and thirdly, his brother was bound to raise up seed to him.

So Iesus Christ our eldest brother hath gifts above his brethren, and anoynted above his fellowes; therefore the whole inheritance belongeth unto him; but this is the difference betwixt our eldest brother, and other elder brethren; here the eldest brother getteth all the inheritance, and the rest are excluded; but our eldest brother Iesus Christ secludes not us from the inheritance, but makes us *coheires with himselfe*, *Rom. 8.* We use to say of our friends, that we can see them need, but wee will not see them bleed, but Iesus Christ our neere kinsman, he will neither see us need, nor bleed, but revenges our blood, and prepareth a kingdome for us.

The second thing which was done to the eldest brother, was this, if he dyed without children, then his brother was bound to raise up seed to him, and the children which his brother begot, were not called his children, but his eldest brothers, *Ruth 4.* and if he refused to doe this duty to his eldest brother, then they spat in his face, and pulled off his shooe, and he was called *discalceatus in israele*, that is, lost his possession in *Israele*.

Now let us come to the application of this ceremony, who is the eldest brother here? Christ, who are the
second

The difference betwixt
Christ and other elder
brothers,

ſecond brothers that are bound to raiſe up ſeede unto him? the Preachers.

Chriſt ſhall never want a ſeede in his Church till the Worlds end, *Pſal. 72. 5.* *They ſhall feare thee as long as the ſunne, and the moone endureth, throughout all generations.* Secondly, **C H R I S T** promiſeth to be with his Church to the end of the world, then this ſeede ſhall endure to the end of the world. Thirdly, the covenant made with this ſeede ſhall endure for ever, *Hos 2. 19.* Therefore this ſeede muſt endure for ever. Fourthly, the ſeales of the covenant and the people within the covenant muſt endure for ever, *1 Cor. 11. 26.* *See how the Lords death till he come againe.* Fifthly, ſee what an expreſſe promiſe our eldeſt brother hath, that hee ſhall never want a ſeede, *Pſal. 2. 17.* [*ſynnon*] *ſiliabitur nomen eius*, the *Seventy* tranſleth it *ſilabitur nomen eius*, he ſhall not want a poſterity to continue his name for ever; when *Rezin* King of *Syria*, and *Pekah* King of *Iſrael* came againſt *Ieruſalem* to beſiege it, *Eſay. 7.* *Achaz* trembled and feared exceedingly, that the two Kings ſhould ſacke the City and waſte all; but what doeth the Lord to confirme *Achaz*? he cauſeth *Eſay* the Prophet to bring forth his young ſonne in his hand, *Shear-jashub*, which ſignified, *the reſt ſhall returne*, and that there ſhall bee a remnant ſeede left ſtill in *Juda*, *Eſay. 1. 9.* Who ſhall be ſaved in the miſt of all their deſolations, *2 Chro. 28.* ſo when we ſee the Church like to be made havocke of, let us looke up to God the Father, bringing out his Sonne *Ieſus Chriſt*, *Shear-jashub*, to confirme us againſt the ſtrength and power of the great Kings of the world, *Pekah* and *Rezin*; that there ſhall alwayes be a ſeed, and a remnant left, for the Lord, and that the gates of hell ſhall not prevaile againſt his Church: when *Er* was dead, *Onan* was bound to raiſe up ſeede unto him, and when *Onan* refuſed, then *Shelah* was

Chriſt ſhall never want a ſeed in the Church.

יִבֶן ſiliabitur nomen eius vel ſobole ſcet nomen eius.

שְׁאֵרִישׁוּב reliquum reuertetur.

A Minister should not
seeke his owne praise.

was bound to performe this duty, so there shall bee some still to performe this duty to their elder Brother Christ.

The second brother raised up seed to the eldest brother, but the children were called the eldest brothers children. Hence wee learne; that a faithfull pastor should not seeke his owne praise but the honor of his eldest Brother Christ; if he seeke his owne praise, then he begetteth but children to himselfe; when *Isab* besieged *Rabba*, and was ready to take it, hee sent unto *David*, saying, come thou and take it, lest the victory be attributed to me; so should all faithfull Preachers be exceeding carefull, that whatsoever they doe, the praise may belong to their elder brother; Preachers are but the Bridegroomes friends, they should not sue for themselves but for the Bridegroome; when *Sampson* sent one to be spokesman for a wife to him, *Judg* 14. 10. this spokesman tooke the woman to himselfe; he is not a faithfull spokesman that sues for himselfe, the Preachers are but the children of the wedding, or the Bridegroomes freinds, *μυνηταγωνοι*, or *μαγαυουνοι*, that should be our highest credit. *2 Cor.* 4. 5. I doe not preach my selfe, but the Lord Iesus, and my selfe your servant for his sake; and let us be content with *John* the Baptist to decrease, that Christ may encrease, and labour to exalt wisdom, and she will exalt thee, *Prov.* 4. 8. the onely way for a Minister to get credit, is to seeke the credit of his Master; but there are too many like the Pharises, who did all that they might be seene of men, and in effect they say as *Iehu* said, come and see how zealous I am for the Lord of hosts, *2 King.* 10. 16. where a man might see as it were through a hole of his coate, pride peeping out, and he seeking his owne praise, and not the Lords honor. Let us not be like *Onan* who knowing that the seede should not bee his,

refused

refused to raiſe it up to his eldeſt brother.

If the ſecond brother raiſed not up ſeed to his eldeſt brother, then they ſpit in his face.

The greateſt credit to a Preacher is to beget children to his eldeſt brother, the Lord Ieſus Chriſt, this was *Pauls* glory, this ſhall be their Crowne and glory in the day of the Lord; the Lord likes not theſe barren Eunuches in the Church who beget nor children unto him. It was a great credit for *Abdon, Iud. 12. 14. To have forty ſonnes, and thirty Nephewes, that rode on threſcore and ten Aſſe-Coltes*, but what credit ſhall it be for a Preacher to have ſo many ſonnes, and daughters begotten to the Lord riding in Chariotes of triumph to Glory? when they can ſay, behold me, *And the Children which the Lord hath given me, Eſay. 8. 18.* When a Preacher hath begotten many ſonnes to himſelfe, and built up his owne houſe, this ſhall never be reckoned upon his ſcore; but what children haſt thou begotten unto me, will the Lord ſay; as Arrowes are in the hand of a mighty man, ſo are the children to the fathers, *Happy is the man that bath his quiver full of them, they ſhall not be aſhamed, but pleade with the enemies in the gate. Pſal. 127. 5.* The Lord objected to the Iewes by *Haggai. Cap. 1. 4. Is it time for you, to dwell in your ſeiled houſes, and this houſe lye waſte?* So the Lord may juſtly object to many of us that we build our owne houſes, but ſuffer the houſe of the Lord to lye waſte, it was an opprobry in *Iſrael*, when a man or a woman wanted children, *ſcribe hunc ſine liberis, Iere. 22. 30.* and therefore they ſaid when they had children, *deus abſtulit opprobrium meum. Luc. 1. 25.* The Lord hath taken away my opprobry; the Lord take away that opprobry and ſhame from the miniſtry, that they ſtand not up as barren and unfruitfull Eunuches in the day of the Lord.

How ſhall we judge, who is a profitable Preacher?

Queſt.

dd

Not

Ans.

Cura { officij.
eventus.How the faithfulness
of a Preacher is to be
measured.Three sorts of Prea-
chers.

Not by the event, but by his diligence: *Esay* was a good Preacher, and yet his ministry for the most part was to make fat the hearts of the people; and he said, *I have spent my strength in vaine*, *Esay* 49. 4. so *Iere.* 6. 25. was an excellent Preacher; yet he said, *The bellows are burnt, the Lead is consumed & the Founder melteth in vaine* & Christ himselfe converted not so many as *Peter* did; There is *cura officij*, and *cura eventus*, we must measure a faithfull Pastor, *per curam officij*, and not *eventus*: his *cura officij*, is this, *nosce statum gregis tui*. *Prov.* 27. 23. *To know his sheepe by their names*, *Iob.* 10. Secondly, to feed them diligently, to goe out and in before them, to leade them to the whollsome pastures, & to sow his seed faithfully and then he may lye down and sleepe, and then it growes up day and night, and he cannot tell; this *cura eventus* belongs not to him. Lastly, he should be grieved when he sees the people hard hearted, and will not be converted.

There are three sorts of Preachers; First, those who give a good account of good sheepe, who can say with *Esay.* 8. 18. *Here am I, and the children that thou hast given me*. Secondly, those who give a good account of bad sheepe, he is free of their blood, *curavi- mus Babylonem, & noluit sanari*. *Iere* 51. 9. this faithfull Preacher shall not want his reward with God, although he hath not converted many, and *Augustine* shewes the matter by this comparison; two men come into a Barbers shop to be washed, a Blackamore and another man, the Barber washes the other man and makes him whiter, he washes the Blackamore and makes him blacker, yet the Barber will be payed for both, because he hath taken equall paines upon both; so shall the good Preacher get his reward, although hee make not the Blackamore looke the whiter. A Minister shall not bee like *Jacob* in the day of his reckoning, for *Jacob* made

made good to *Laban*, that which was torne by the wilde beasts, *Gen 31.39.* but a Minister shall not make good that which is lost, if it be not lost thorow his negligence, it shall suffice if he can shew the skinne and the marke to the Lord, and if he have sustained the heat of the day, and the cold of the night, as *Jacob* did, that is all that the Lord requires from him.

The third sort is he that gives a bad account of bad sheepe, when the sheepe perisher through his negligence, then the Lord shall require their blood at his hands.

Whether should a Minister be grieved, when he seeth his Ministry unprofitable amongst a people, and that his Ministry is like to be the favour of death unto them.

Quest.

No question he should be grieved; *Jeremie* wished that *his head might be a fountaine of teares, Ier 9. 1.* That he might weepe for that people, and Christ himselfe wept over *Ierusalem. Mat. 23.37.*

Ans.

But Christ himselfe (ye will say) gave thanks to God his Father, *That he had hid these things from the wise of the world, and revealed them unto babes, Matth. 11. 23.* and the Angell sang praise, when *Esay* made fat the hearts of the people. *Esay 6.*

Obj.

Christ is considered two wayes; first, as he was the Minister of Circumcision; secondly, as Mediator; Christ, as he was the Minister of Circumcision, and sent to teach the Iewes; no doubt it was a great grieve to him when he saw them hard-hearted, that they would not beleeve; but againe, if ye will consider him as Mediator, looking up to Gods wisdom and decree, he giveth God praise for passing by some, and chusing others; *Paul* looking to his charge, he wished the Iewes to be saved, but when he looketh up to Gods will, in a second consideration, then his preaching was

Ans.

Christ considered as the Minister of circumcision and as Mediator.

Simile.

The Angels are not ordained to be ministering spirits to the wicked.

The travell of the Minister is not alwayes lost.

Great shame to unprofitable Ministers.

to make fat the hearts of that people, as was the preaching of *Esay*, he resteth in this; and he rejoyceth that God is glorified. Although the spheares have their owne motions in particular, yet they all follow the motion of the first mover: So although Christ and *Paul* be sorry at the first for the hardnesse of the Jewes hearts, yet they must follow the motion of the first mover, God himselfe, and rejoyce when he is glorified.

The Angels sing praise to God for the hardning of the hearts of the wicked, and they are not sad for that; the reason of this is, because they are not ordained to be ministering spirits to such, and therefore it was no griefe to them, to see them condemned, they rejoyce to see the godly converted, because they are committed to their charge; but Ministers have both the good and the bad in their charge, and therefore at the first cannot be but grieved that they should miscarry, as *Samuel mourned for Saul*, 1 *Sam.* 15. 35.

But we are to marke, if a Preacher be faithfull, and painfull in his calling, although his Ministry be not effectuell to the conversion of all, yet it shall alwayes serve to the conversion of some. *Esaïas* ministry was to make the hearts of that people fat, yet there was a remnant seed left unto him, *Esay* 1. 9.

If he refused to raise up seed to his brother, then the woman spit in his face.

Great shall be the shame and confusion that shall befall unprofitable and wicked Ministers in the day of the Lord, who refused to raise up seed to their eldest brother; Marke but the circumstances of spitting in the face, and ye shall see how great a disgrace it was. First, we use to spit upon a dogge, and not upon a man; Secondly, *Num.* 12. 4. the Lord saith, *If her father had spit upon her face, would she not have beene ashamed for seven dayes?*

dayes? Where the Lord compareth *Miriam* leproſie to a father ſpitting upon his child; ſo the Lord ſpit, as it were, upon *Miriam* when he ſtrucke her with leproſie; and *Oxkelos* paraphraſeth it, *Si increpando increpaſſet eam pater ejus*: The woman the weaker Sexe did ſpit here in the mans face, but what a ſhame is it for a childe to have his father to ſpit upon him? Thirdly, the place aggravates the ſhame, it was in the publike meeting, in the gates of the City, it was a great matter to be praized in the gates of the City, *Prov. 30. 23*. The husband when he was well apparellled, ſitting among the Elders in the gates of the City, then his wife is praized, this was her greateſt credit, ſo it was the greateſt credit of the Father, when he had ſtore of children, then he was not aſhamed to plead with his enemies in the gates of the City, *Pſal. 137*. therefore to be put to publike ſhame and diſgrace in that place, what ſhame and confuſion would that breed. Laſtly, that ſhe ſhould ſpit in his face, the face is the moſt excellent place in the body, & the moſt honourable, and not a part of diſhonour. The Apoſtle *Paul* ſaith, *If a man ſmite you in the face, 2 Cor. 11. 20*. If it was a greater ſhame to be ſmitten in the face, than any other part of the body, then it is a greater ſhame to be ſpit upon the face, than any other part of the body; and if it was ſuch a ſhame in *Iffrael* for a woman to ſpit in a mans face in their ſolemne and publike meetings, what ſhame ſhall it be for Preachers, if the Lord ſpit in their faces in the ſight of Chriſt and his Angels; and if it was a ſhame to the daughter when the father did ſpit in her face, what ſhame ſhall it be, if the Lord, who is the father of all, and of whom all fatherhood is called, *Eph. 3. 5*. if he ſpit in the face of thoſe who are negligent in their Callings; if ſhe was ſeparated out of her fathers ſight, for ſeven dayes, what is it to be ſeparated out of his ſight for ever? There is no

Spitting in the face a great diſgrace.

Great ſhame to have the father ſpit in their faces,

Shame a bridle to an unregenerate man.

פְּלִי אֱלֹמִי

The putting on of the shoe a signe of possession.

argument more forcible to move an unregenerate man to abstaine from sinne, than shame: what saith *Tamar* to *Amnon*? *1 Sam. 13. 13.* And I, whither shall I cause my shame to goe? and as for thee, thou shalt be counted as one of the soles in *Israel*. *Saul* had rather kill himselfe than fall into the hands of the *Philistines*, and abide that shame. *1 Sam. 31.* When such doe heare the faithfull Pastors praised in the gates of the City, what grieve will this breed to them? and when they see those who have converted others shine like starres in the firmament, *Dan. 22. 3.* And themselves like darke, and blacke clouds, *Iude. 12.* What shame shall this be to them?

The naturall brother who refused to raise up seed to his eldest brother, then the woman who complained did spit in his face, but if he was a Cousin German or another kinsman, they did not spit in his face, because he had not such a neere interest, as the naturall brother had to raise up seed; yet the holy Ghost, *Ruth 4. 1.* doth not expresse his name, but calleth him, *Pelone almoni*, which implieth some disgrace, the Lord would not name him here by his name as he did *Boaz*.

Onan was killed because he refused to raise up seed to his brother *Er*; this *Er* was a wicked man, yet because *Onan* refused to raise up seed to him, the Lord killed him. What will he doe then to those who refuse to raise up seed to their elder Brother *Iesus Christ*, who is holy, blamelesse, and worthy of all honor?

They pulled off his shoe, this was a signe that he lost his inheritance, for when they tooke possession of the land, they put a shoe upon their foot, and when they lost their inheritance, the shoe was pulled off their foote.

The principall and chiefe regard that a man should have, is that hee lose not his inheritance; a man in *Israel* for necessity sometimes morgaged his inheritance, and

and ſometimes by violence put from his inheritance, and ſometimes through negligence, and ſlothfulneſſe did ſuffer briers and thornes to grow up in his inheritance, but unleſſe he had beene a runnagate like *Eſau*, he never ſold his inheritance: looke what regard *Jeremiah* had to that little peece of ground in *Anathoth* which he redeemed from *Hanameel* his Uncles ſonne, to ſecure himſelfe in that inheritance, *Iere. 32*. Firſt he bought the field, then he weighed the ſilver, and gave ſeventeen ſhekles for it, then he ſubſcribed the evidence and ſealed it, and he tooke witneſſes, and tooke the double of the evidence of the purchaſe, both that which was ſealed according to the Law and cuſtome, and that which was open; than he gave the evidence of the purchaſe unto *Baruch*, the ſonne of *Nerijah* in the ſight of *Hanameel* his uncles ſonne, and laſt hee bids take theſe evidences, and put then in an earthen veſſell, that they might continue there for many dayes; had *Jeremiah* ſuch a care for ſo ſmall an inheritance? a little plat of ground in *Anathoth*, that coſt but ſeventeen ſhekles, that he would have the evidence ſubſcribed and ſealed before faithfull witneſſes, and to have them ſafely laid up till the peoples returne out of the captivity? ſhall not we then be carefull of that great inheritance which is not purchaſed with gold nor ſilver, *1 Pet. 1*. to have the evidence of it ſealed, ſubſcribed, and laid up ſafely in our hearts? *Eſau was a profane man and a fornicator, Heb. 12. 16. He ſold his birth right for a meſſe of pottage*, if Preachers be profane and vile men like *Eſau*, they will ſet their inheritance at a light reckoning, but if they be the children of grace, they will eſteeme much of it, as *Naboth* did of his Vineyard: it is the inheritance that our father hath prepared, and his ſonne dearly purchaſt for us, and therefore we ſhould eſteeme highly of it, and beware to loſe this inheritance that

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What care *Jeremiah* had
of his inheritance.

was bought with such a price, lest if we lose it, the shooe be pulled off our feete, and we be called *disceati in Israele*.

Now come to Christs answer to the Sadduces objection.

They erre not knowing the Scriptures, nor the power of God, for in the Resurrection men neither marry, nor give in marriage, but are like the Angels of God.

They erre not knowing the Scriptures, nor the power of God, that is, the power of God manifested, and set forth in the Scriptures, the Scriptures teach us that God by his power shall raise these mortall bodies to immortality, and that then we shall be like to the Angels in glory; and all these naturall bonds and societies amongst men and women shall cease, as to marry, and give in marriage, &c.

They erre not knowing the Scriptures.

All error proceedeth from ignorance of the Scriptures, therefore Christ biddeth the Iewes, *search the Scriptures, Ioh. 5. 39.* and the holy Scriptures are able to make us wise unto salvation, *2 Tim. 3. 15.* We shall never understand the truth but out of the Scriptures; the Church of Rome are most injurious to the Laikes forbidding them to read the Scriptures, what mervail is it that they be led into all errors, when they want this light of the Scriptures to direct them; they may be justly compared to a Pirate; a Pirate when he takes a poore Barke what doeth he? First, he taketh the compasse from her. Secondly, the sayles, and thirdly, the Anchor, what becomes of the poore Barke then? she is cast away upon the Rockes; so the Church of Rome first taketh from the people the compasse that is the Word of God; Secondly, shee taketh from them *παρομοιασαν*, (a speech borrowed from a full sayle) forbidding the people assurance of faith, they teach them that

The Church of Rome
like a Pyrat,

that they should have a morall persuasion of the remission of their finnes, to hope well that they shall be saved, but they say it is presumption to be certainly perswaded of the remission of their finnes; and thus they take away *παρρησιαν*, or the full sayle from the people: now when assurance of faith, the full saile is gone, then hope the Anchor (as the Apostle calleth it, *Heb. 6. 19.*) must be lost also; yee see then the necessity of searching the Scriptures; and if we would bee free of error we must study to know them, and lamentable is their estate, who live in popery, exposed to all danger, because they have not the use of the holy Scriptures.

Nor the power of God,

There is a twofold power in God, first his absolute power. Secondly, his limited power; his absolute power is this, when he can doe any that implyeth not a contradiction, for that were impotency in God; his limitate power is this, when his will limitateth his power, and his other attributes: God by his absolute power could have destroyed *Sodom* before *Lot* came out of it, but by his limited power, he could not, *Gen. 19. 22.* because it made more for the glory of God, that *Lot* should be saved, then destroyed with the *Sodomites*; so God by his absolute power might cast away *Peter*, but by his limited power, he cannot, because it makes more for his mercy to save *Peter*, then to destroy him. Christ by his absolute power could have wrought miracles in *Nazareth*, but by his limited power he could not, because it made more for his glory, not to worke any amongst that unbelieving people, *Marke 6. 5.* So Christ by his absolute power could have prayed for so many millions of Angels to have delivered him; but by his limited power he could not, because it made more for the glory of his Father, that he should die for

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The miserable estate of those who live in Popery.

Twofold power in God.

God may doe many things by his absolute power which he cannot doe by his limited power.

the redeeming of his Church, then that he should escape the cursed death of the Crosse; here Christ speaks of that limited power of God, and not of his absolute power.

Ye erre not knowing the Scriptures, nor the power of God

We should know Gods power out of the Scriptures.

We must learne to know the power of God, onely out of the Scriptures, that power which is attributed to God, and not found in the Scriptures, is not to be counted Gods power: there is a question betwixt us and the Church of *Rome*, whether the body of Christ can be both in Heaven, and in the Sacrament at once, they alledge the power of God for them, because God by his power can make this body to be really in the Sacrament; but we reply unto them, that *they erre not knowing the Scriptures and the power of God*; if they could demonstrate to us out of the Scriptures this power, then we would beleieve them; but the Scripture saith, that Iesus Christs body is in the heavens, and must be contained there till he come to judgement, *Acts 3. 21. Whom the heavens must receive untill the times of the restitution of all things.* And therefore this power is but an imaginary power, contrary to the Scriptures of God.

We shall be like the Angels of God, who neither marry nor give in marriage.

There is a good axiome in the Schooles, that *relata extra usum non sunt relata*, relations out of their use, are no relations; a Land-marke, so long as it stands in the field, distinguishing one mans land from another, it is in the relation, but taken out of that place, that relation ceaseth; the bread in the Sacrament is holy bread, so long as it is in the use, but out of this holy use it becometh common bread againe; those things that were eaten in *idolatriis*, or Idols chappell, were idolatrous in

state

state there, and might not be eaten; but when they were sold in the Shambles, they were *extra usum*, and Paul allowed then to eate of them: so here the woman is the wife to the husband in this life, but in the life to come, this relation ceaseth, *And we shall be like the Angels of God, who neither marry nor give in marriage.*

We shall be like the Angels of God.

Marke the perfection of our condition and estate in the life to come, above our estate and condition here; our estate and condition here is twofold; either our estate after our fall, or our estate in innocency, we stand in need of many things after our fall, that we needed not before our fall; after our fall we have need of cloathes to cover us, of Physicke to cure us, of sleepe and rest to refresh our wearied bodies, and a thousand such; before the fall we had need of meate, and we had need of marriage, for man was not to live in Innocency here for ever, and therefore had need of children to succeed him to continue his generation; but in the life to come we shall stand in need of none of these things, whereof we stood in need, either in our first estate in innocency, or after the fall. This Doctrine serveth to reprove *Turkes, Jewes, Chiliafts, Epicures*, and such as imagine the life to come, to be after the condition and estate of this life, that men shall be there in pleasant Gardens, have great Feasts, weare gorgeous apparrell, by imagining no higher of heavenly things and estate in the life to come, than of earthly things below here, like unto little children, the highest things that they can imagine of, are sweetneses, or those things which delight the taste, but we must have transcendent thoughts, whē we think of heaven, those things *which the eye never saw, the eare never heard, nor entred into the heart of man,* are laid up for his children in the life to come, *1 Cor. 2. 9.* there our meate and our drinke shall be, to doe the

Our condition in the life to come, shall be perfect.

We have three mansions.

Great difference betwixt our condition in this life, and our estate in the life to come.

How the Angels are described, cap. I.

will of our God; we shall not stand in need of marriage there, because we shall continue for ever. In this life marriage is necessary to continue our kind, because we are mortall here, we live in our mothers belly, this is our first mansion; we live in the world, this is our second mansion; and we live in heaven, that is our third mansion. If it were possible that a child could imagine or thinke any thing in his mothers belly, and should conceive the estate of the perfectest man upon earth, when he is lying in his mothers belly, wallowing in his blood, breathing by the Navell, were not this a false and a base imagination? a thousand times greater difference is there betwixt our estate here, and our condition in the life to come; therefore to measure the life to come by our condition here, is great folly.

We shall be like the Angels of God.

Here the Iesuites fall into the commendation of single life, that it is Angelicall; but they distinguish not our condition in this life, and our estate in the life to come; this single life shall make us like the Angels, but in this life it makes us not to resemble the Angels, for men here marry and give in marriage, they marry here for the continuance of their kind, which they need not in the life to come; they marry here for the avoyding of Lust, and fornication; but in the life to come, they shall not be subject to this; and therefore neede no marriage.

We shall be like the Angels of God.

The creatures which are most perfect, are the Angels, and the perfection of man is to imitate them; the Angels are described by the Prophet, *Ezek. c. 1* with the face of a man, with the Crest of a Lyon, with the wings of the Eagle, and the foote of the Oxe. First, with the face of a man, to signifie their understanding, for of all visible creatures man is the most understanding.

Secondly,

Secondly, they are described with the Crest of a Lyon for their strength. Thirdly, with the wings of the Eagle for their swiftnesse; and lastly with the foote of the Oxe, for their obedience; would ye then describe an Angell? He is a creature most wise, most strong, most swift and nimble, and most obedient, and yee have the prooffe of this, first of their wisdom; the woman of Tekoah said to David, *And my Lord is wise, according to the wisdom of an Angel of God, 2 Sam. 14. 16.* And for their strength, ye see how one Angell killed an hundred and fourescore, and five thousand in one night in *Sennacheribs* host, *2 King. 19. 35.* and for their swiftnesse ye have example in the Angell, who in one night killed all the first borne in *Egypt. Exod. 12. 29.* and for their obedience, they are so ready to obey the Lord, that they are made a paterne and example to us, *Matth. 6. 10. Thy will be done in earth, as it is in heaven,* We should doe his will upon earth as they doe it in the heavens, that is, most willingly.

And now to make use of this for the Ministry, the Ministers are called the Angels of the Lord, *Reve. 3.* because they should resemble most the Angels.

First, *The Angels behold the Face of God continually, Matth. 18. 10.* and they desire with stretched out neckes to behold the mystery of the incarnation, *1 Pet. 1. 12,* If they desire to see the face of God in his Word as the Angels doe see his face in glory, and have an earnest desire to understand the mysteries of salvation, then they are like the Angels, and may bee called Angels.

Secondly, they are the Angels of God, because they cary the message of the Lord, and therefore they should speake nothing, but the Lords message unto the people, *Hag. 1. 13. Then spake Haggai the Lords messenger in the Lords message unto the people.*

An Angell, what?

Thirdly, The good Angels keepe the Saints in all their wayes, *Psal. 91. 12. For hee shall give his Angels charge over thee, to keepe thee in all thy wayes, lest thou dash thy foote against a stone.* So should Ministers keepe the people committed to their charge; they should beware to cast in offences, either by erroneous Doctrine, or scandalous living to offend the weake, that they dash not their foote against them.

Fourthly, The Angels doe separate the good from the bad, *And sever the wicked from amongst the just, Matth. 13. 49.* So should Ministers strive to separate notorious vile sinners from amongst the righteous and then they shall resemble the Angels, yea they shall become the Lords mouth in so doing. *Iere. 15. 19. If thou take forth the precious from the vile, thou shalt be as my mouth.*

Of Satans accusation of Joshua the High- Priest.

Zach. 3. 1. And he shewed me Ioshua the Highpriest standing before the Angell of the Lord, and Satan standing at his right hand to resist him, &c.

IN this Chapter are set downe the benefits which God bestowed upon his Church, after she returned from the captivity; and first what he did for *Ioshua* the Highpriest, as a type, to *Verf. 8*. Secondly, what he did for the Church, in the three last verses.

In the type againe these things are to be considered; First, how Christ our Advocate taketh the defence of *Ioshua* against Satan, *Verf. 2*, and then how he pardoneth him of his sinnes, and sanctifieth him, *vers. 3. 4. 5*. and lastly, the promise which Christ, the Angell of the covenant, maketh unto him, if he walke in his wayes, *Verf 6. 7. 8*.

The accuser is Satan, the accused is *Ioshua*, and the defender is Christ.

Satan, the accuser is described by his name, hee is called Satan, that is, *qui intestino odio persequitur*, who hath a deadly hatred against the sonnes of men; the place where he stood when he accused, was at *Ioshua's* right hand, for it was the manner of the accusers amongst the Iewes, to stand at the right hand of the party accused, when they did accuse, *Psal. 109. 6. Let Satan stand at his right hand, and when he shall be iudged, let him be condemned*. The thing which he accused him of was

שטן: *Satan, Adversarius salutis hominum a שטן adversari, odio habere.*

The accuser stood at the right hand of the party accused.

The opinion of Hierome
concerning Ioshua.

was because hee stood in filthy apparell before the Lord.

Hierome is of this mind, that *Ioshua* the Highpriest married a strange woman contrary to the Commandment of the Lord, as the rest of the Iewes did, *Ezr.* 10. 18. And he holdeth that *Satan* did accuse him justly here, because he had married a stranger as well as the rest, but we are rather to incline to *Jonathan* the Paraphrast in this, who Paraphraseth it thus, *Filios habebat qui duxerant uxores non convenientes sacerdoti, hoc est alienigenas, ipse vero non corripiebat eos*, that is, hee had sonnes who married wives who were not lawfull for the Priests to marry, and yet he reproveth not them, this may seeme rather to be the cause for which he was blamed, as we may see, *Ezr.* 10. 18. And amongst the sonnes of the Priests, there were some that had taken strange wives, namely of the sonnes of *Ioshua* the sonne of *Iozedek*, and it was for this that his priestly Garments were stained.

And he shewed me *Ioshua*.

Four things are to be considered in this name *Ioshua*. First, that *Ioshua* was called *Hoshea*, and *Moses* changed this name, and called him *Iehoshua*, and the Greekes called him *Iesus*. *Act.* 7. 45.

The opinion of the
Iewes concerning the
change of *Ioshua's*
name.

The Iewes say that the letter [*jod*] י was taken from the name *Iehova*, and was put to *Hoshea*, and then he was called *Ioshua*, as the letter [*he*] ה was taken from *Iehova*, and put to *Abram*, and then he was called *Abraham*, but if this their observation were true, then it should follow, that when the Lord tooke the letter [*jod*] י from a name, that it should be for the disgrace of the person, as *Sarai*, the Lord changed her name, and called her *Sarah*; this change was for the credit of *Sarah*, and yet [*jod*] י was taken from it, before she was, my princeesse, but now she is a princeesse simply; when *David* was incestuous

incestuous sonne *Amnon* was called *Amminon*, 2 Sam. 13.2. Was the letter [*jod*] added for his credit? No, but the reason why this name was changed was this, to signifie the authority which the Lord had over him; for the imposition of new names signifieth authority in him that imposeth, as *Ioseph's* name was changed by the King of *Egypt*, and he was called *Zaphnath-paaneah*, Gen. 41.45. So *Eliacim's* name was changed by *Pharao Neco*, & he was called *Ichojakim*, so *Ananias*, *Misael*, and *Hazarias* their names were changed in *Babel*, so *Simon's* name was changed into *Peter*; *Jacobs* name was changed into *Israel*; So this name *Hoshea* was changed into *Ioshua*, Num. 13.16. and Revel. 2.17. To him that overcommeth I will give a new name.

Secondly, *Moses* gave him this name by the Spirit of God, either foreseeing that he should be his successor, and save the people from their enemies the *Canaanites*, or praying for him that the Lord would save him from the wicked spies as *Salo. Iarchi* saith.

Thirdly, the *Seventy* translate this name *Ioshua* alwayes *Iesus*.

Whether may this name *Iesus* be given to any in the Church now, as *Colos. 4.11. Salute Iesus which is called Iustus.*

This name *Ioshua* contracted into *Iesus* by the Greeks, was an usuall name amongst the *Iewes*; but now when it is appropriated to *Iesus*, none may bee called *Iesus* but *Christ* himselfe; for he both preserveth alive and giveth life: the *Hebrewes* take *vivificare*, vel *in vita conservare*, vel *vita restituere*, Num. 22.33. so Num. 31.15. *Nam vivificasti omnem faminam*, have ye kept the women alive; so *Luc. 13.34. Ioshua* might have done this; but *vivificare* is *vita restituere*, to restore to life againe, and this *Ioshua* could not doe, but *Iesus* who quickeneth the dead, and restoreth them to life againe. 1 Cor. 15.22.

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And

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To impose or change a name, a signe of authority.

Quest.

Answer.

How to understand the
situation at the right
hand.

And Satan standing at his right hand.

The right hand was the chiefe place; for the understanding of this situation amongst the Iewes, marke first, when three are going together or sitting together, he that is in the middle place is in the chiefe place, he that standeth upon his right hand, is in the second place; and he that standeth on his left hand is in the third place; and in this sense we are to understand these places, *Hee shall set the sheepe at his right hand, and the goates at his left hand, Matth. 25. 33.* Christ is in the highest place, the sheepe in the second place, and the goates in the third; so the mother of *Zebedees* children; *Matth. 20. 21.* desired that one of her sonnes might stand at Christs right hand, and another at his left hand; Christ is in the highest place, hee that stands at his right hand in the second place; and he that stands at the left hand, is in the third place.

Secondly, when the most eminent person sitteth, he that sitteth at his right hand, is in the second place, Example, *Salomon* sat upon a throne, and his mother at his right hand, *1 King. 2. 19.* *Salomon* was in the first place, and his mother in the second. So Christ sitteth at the right hand of the father, that is, in the second place next to the father, for we cannot imagine that Christ as mediator sits above his father.

The right hand is the
more excellent, being
compared with the left.

How the wise mans
heart is said to be in his
right side.

Thirdly, when the two hands are compared together, then the right hand is the more excellent, and so *Paul* saith, *They gave unto us the right hand of fellowship, Galat. 2. 9.* So *Benjamin* is called the sonne of the right hand, and *Salomon, Eccles. 10. 2.* saith; that the wise mans heart is in his right side, and the fooles in his left side; the reason why the fooles heart is said to be in his left side, is because the blood for the most part falleth to the left side, and so the heart that is dull is said to be in the left side; but the spirits againe ascende
from

from the left side to the right, and so the wise mans heart is said to be in his right side, because he hath more understanding. So in pleading before the judges the accused stood at the left hand of the accuser, as Satan stood at the right hand of *Joshua*, but if the accused prevailed in judgement, and the accuser succumbed then he was shifted from the right hand to the left hand, then he was said to lose his cause.

But when the Scripture speaks of protection, it putteth the left hand first, *Psal. 16. 8. Because he is at my right hand, I shall not be moved.* Then David stood at his left hand. So *Psal. 129. 5. The Lord is thy defence at thy right hand.* So when *Iob* prayeth, *Iob 17. 3. Pone me iuxta te, set me by thee,* that is, at thy left hand, that thou mayest defend me with thy right hand.

Lastly, when the heart and the hand are compared together, then the left hand is the chiefe hand, therefore the *Jewes* wore their *Phylacteries* upon their left arme, because it was nearest their heart; and so the *Latines* say of him that went at the left hand, *ambulare introrsum*, because that hand was nearest the heart, and of him that goeth at the right hand, they say of him, *ambulare extrorsum*, and we use to say when we give a man the left hand, we give him the hand that is nearest the heart.

Standing at his right hand.

To stand, in the Scriptures, is either to pray, as *Abraham* is said to stand before the Lord, that is, to pray, and the *Publican* stood a farre off, that is, prayed. So *Iere. 18. 20. Remember that I stood before thee to speake for them, and to turne away thy wrath from them;* and the *Hebrewes* say, *Sine stationibus non subsisteret mundus*, that is, without prayers the world could not endure, because they stood when they prayed.

Secondly, to stand, signifies to serve, *Pr. 22. 29. Seeft thou*

The left hand put first for protection.

Ambulare introrsum vel extrorsum quid.

Stand, taken diversly. *Stare, pro orare.*

Stare pro servo.

a servant diligent in his businesse, this man shall stand before Kings, that is, serve, *Psal. 135. 2. Yee who stand in the Courts of the Lord, that is, who serve.*

Stare pro iudicare.

Thirdly, to stand in the Scripture, isto stand to be judged before a Iudge; as *Exod. 17. 14. Why doth the people stand all the day long,* So amongst the Latines, *Stare in iudicio, & cadere causa, Psal. 1. 5. Impij non stabunt in iudicio,* that is, they shall lose their cause, now *Ioshua* stood here praying, *Ioshua* stood here ready to serve, and *Ioshua* stood as accused.

He shewed me Satan standing at the right hand of Ioshua.

Four chiefe combats
betwixt God and the
Divell.

We may marke foure singular strifes betwixt God and the Divell, about foure singular of the Lords valiant ones.

The first was betweene God and Satan about *Iob. sap. 1,* The second was betwixt *Michael* the Archangell and the Divell, about the body of *Moses, Jude 9.* The third, was betwixt Christ and the Divell about the High-priest *Ioshua* here. The fourth, was betwixt Christ and the Divell, about the faith of *Peter, Luc. 22. 31.*

Why God suffered Sa-
tano afflict *Iob.*

In the first strife betwixt God and the Divell, about *Iob*; it might seeme strange that God gave such a way to Satan in this conflict; but if we will consider Gods end in it, we shall see both his wisdom and goodnesse in it; for God did not expose *Iob* to these trials, that the Divell might swallow him up; but both that he might get the greater glory by this his Champion *Iob*, and that the Church might learne patience by this example; *ye have heard the patience of Iob, Iam. 5. 11.* The Lord delighted here to see his champion *Iob* wrestle, and to returne victorious, and to put Satan to the foyle; the Romane Emperours used to keepe Lyons in cages, and they used to cast in condemned persons to them to fight to the death with them; wee read in

God taketh delight to
see his children fight
with Satan.

Tertullian

Tertullian how *conclamatum est, Christiani ad Leones*; so the Lord keepeth the Divels in Cages, and brings not out slaves and condemned wretches to fight with them, but his most notable champions whom he knowes will report the Victory, and therefore hee delights to behold this conflict.

The second reason, why the Lord put *Job* to these hard tryals was for the good of his Church; for even as the Physitians keepe the bodies of the condemned to make anatomies of them for the good of others, so the Lord kept *Job* for this tryall, for the good of the Church, that they might remember the patience of *Job*.

The second great strife was betwixt *Michael* the Archangell and the Divell, about the body of *Moses*, Jude 9. It is strange to see how Satan dealeth with *Moses*; when *Moses* was living, nothing but stone him to death; but now when he is dead, he would make an Idoll of his body, and set it up to be worshipped; and that which hee could not effectuate by him when hee was living, he goes about to effectuate it now by his dead body. It was a great sinne, first to kill the Prophets, and then to erect Sepulchres to them, *Matth. 23. 29. Wee un: o you Scribes and Pharises, hypocrites, because, &c.* but this is a greater sinne first to kill *Moses*, and then aser his death to labour to make an Idoll of him; but the Lord had a great respect to *Moses who was faithfull in all his house, Heb. 3. 5.* when hee was living, so now when he was dead hee preserved this his body, and buried it honorably with his owne hands, where the devill knoweth not.

A second strife betwixt Christ and Satan about the body of *Moses*.

The third strife betwixt CHRIST and the Devill was about *Joshua* the Highpriest; Saran accuses *Joshua* for standing before the LORD in soiled apparrell, but the Lord takes his defence, putterh Satan to rebuke,

putteth new apparell upon *Ioshua*, and setteth a crowne upon his head.

The fourth strife was about *Peters* faith, Satan sought to winnow *Peter* as wheat, but Christ prayed for *Peters* faith, that it should not faile, *Luc. 22. 31*. The devill gave his faith a shrewd blow, and sifted him strangely, when he made him deny his master thrice. But Christ saved him by his intercession.

God will not suffer us to be tempted above our power.

We are to make use of these conflicts, *2 Cor. 10. 13*; that God will not suffer us to be tempted above that we are able, but with the temptation will make a way always to escape, that we may be able to beare it.

The order of Satans temptations,

Observe in Satans temptations first the order, and then the manner; the Apostle hath an heavenly order, *1 Cor. 11. 3*. God is Christs head, Christ is the mans head, and the man is the womans head, the Devill first he tempted the Woman, the weaker Vessell: Secondly, he tempted the man, the womans head; Thirdly, he tempted Christ here in his type *Ioshua*, and then Christ in proper person, who is the mans head; but hee durst never goe higher to tempt God Christs head. There is nothing contrary to God by his omnipotencie, hee subdueth all things to him, as there is nothing *summum*, as God is *summum bonum*, for then there should be *duo principia*, as the *Manicheans* held, so the Devil is absolutely contrary to God, but must be subject unto him, and over-ruled by him.

And if we shall marke the manner of his temptations, we shall see them strange. First, he intices and setteth forward men to mischief, and then he would be their first accuser, like unto *Ioab. 2 Sam. 18. 12*, when *Absolem* was hanging in an oake tree, one came and told *Ioab* that he was hanging there, *Ioab* offered the man ten shekles of silver to kill him, but what saith the man, he refused, and said, *No, for thou wouldst give me*

then saith she you first man to perill the first cusser? then to Satan

Satan, sueth v. thirfts miserab their sic bealesb sorts of rooted him,

Obse cusest t more th makes t ous wor he make God kee the sinne they are shall not b which ar of the w man loo lesse than his face lookes in it is. Th

thou sa

thousand shekles of silver, for the King commanded to spare the young man, and if I should doe so, thou wouldst be the first man that wouldst set thy selfe against me; for ioab first to perswade the man to kill *Absolom*, and then to bee the first to accuse the man, was not this a shamelesse accuser? So for the Devill first to set men on worke, and then to accuse them, is not this a vile accuser?

Satan is a cruel and a crafty adversary, he is called *Satan*, *quia intestino odio prosequitur*, because hee pursueth with deadly hatred, and that red Dragon who thirsts for the blood of the children of men, therefore miserable are those who seeke to him for reliefe in their sicknesse or distresse, *Exod. 4. 14. I am the Lord that healeth thee*: many thinke that there are some gentle sorts of Divels that can doe men no harme, and that are *designati*, but if they understood Satan's grounded and rooted malice and craft, they would never seeke to him.

Observe the nature of this false accuser, when he accuseth the child of God, he makes his sinnes appeare more than they are; if *Joshua's* cloathes be soyled, he makes them appeare like the cloathes of the menstruous women; but when he hath to doe with the wicked, he makes their sinnes appeare lesse than they are; but God keepeth a contrary course; when he lookes upon the sinnes of his Saints, they seeme lesse to him than they are, *Iere. 5. 1. 20. Jacobs iniquity shall be sought for, and shall not be found*, and *Rom. 8. 1. No condemnation to them which are in Christ*; but when he lookes upon the sinnes of the wicked, he sees them just as they are; when a man lookes in a round glasse, his face seemeth to him lesse than it is; when a man lookes in a hollow glasse, his face seemeth to him more than it is; when a man lookes in a plaine glasse, his face seemeth just to him as it is. They will never be well decked to whom the
Divell

The manner of Satans temptations.

How Satā dealeth with his owne children, and how with the children of God.

Simile.

Divell holdeth up the glasse, of all men the Divell taketh most notice of the finnes of the Ministers, and is readiest to lay their finnes to their owne charge, and to blaze them abroad to others; if there be a hole in their coat, he will say they are ragged; and if their cloathes be soyled, he will say they are naked; he observeth all our infirmities, and watcheth our haltings; therefore let us looke well to our wayes.

To resist him.

Satan layes to *Ioshua's* charge the faults of the people, here *Ioshua* represented the whole people, for the Priest under the law bare the finnes of all the people; but to be partakers of the finnes of the people, as here *Ioshua* was when hee did beare with the people that had married strange wives, that is a great sinne.

How a Minister may be guilty of the finnes of the people.

A Minister may be guilty of the finnes of the people sundry wayes; First, of the ignorance of the people, when hee instructs them not; the lips of the Priest should preserve knowledge. Secondly, he is guilty of the finnes of the people when he reproveth them not for their sinne, as, *Mal. 2. 9. Accepiſtis facies in lege*, what is that, *Ye have accepted persons in the Law*; that is, when the great men sinned, the Priest durst not reprove them, but was partiall in his reproofes. Thirdly, they are guilty of the finnes of the people when they scandalize them by their bad life, when they carry not the tender, and weake Lambes in their bolomes, or cause them to abort, *For whom Christ hath died*. *Rom: 14. 15. Lev. 4. 3. in reatum populi*, *ἐἵς τὸν λαὸν ἀμαρτίας* to cause the people to trespassse, *1 Chro. 21. 3. Why wilt thou be a trespassse to Israel?*

How the Minister may be partaker of the finnes of the people.

And as the Preacher may be an occasion and a stumbling to make the people sinne, so he may be partaker of the finnes of the people, if hee follow them in their finnes; we have a notable example of this, *Amos 2. 11.*

The

The Lord forbad expressly the Nazarits to drinke wine, and yet the wicked Iewes came and tempted them to drinke wine, and they to be counted boone companions, did drinke wine with them; and thus they were guilty of the sinnes of the people. But they should have remembred that of *Iere. 15. 19. Turne thou not to them, but let them turne to thee*, they bid you drinke wine, will yee drinke it? then yee goe to them; but refuse to drinke it, stand in your place and let them rather come to you; run not in that same excessse of ryot with them.

When *Joshua's* sonnes married strange wives, this was a staine to his holy garments; so when the sonnes of *Elilay* with the women that came to the Tabernacle; it made the sacrifice of the Lord to be abhorred, and when the Priests daughter committed whoredome, it was a great disgrace and shame unto him, therefore *Paul* will have a Minister, *To rule well his owne house, having his children in subjection with all gravity, 1 Tim. 3. 4.* and he giveth the reason why they should have obedient children and his house well ordered, *vers. 5. For if a man know not how to rule his owne house, how shall he take care of the Church of God.*

How shall a Minister know that he is free from the pollutions of the people?

First, if he be deeply touched with a sence of his owne sinnes and then of the pollutions of the people, *Esay. 6. 5.* Woe is me, for I am undone, because I am a man of polluted lipes, and *I dwell in the midst of a people of polluted lips*; he that is not touched with a sence of his owne pollutions will never be touched with a sence of the peoples.

Secondly, he shall know if he be free from the pollutions of the people, if he be grieved for their sinnes, as the soule of just *Lot* was vexed for the uncleane con-

Quest.

Ans.

Notes for a Minister to know when he is free from the sinnes of his people.

versation of the *Sodomites*, 2 *Pet.* 2.7. and if he say with *David*, *woe is me that I sojourne in Mesek, that I dwell in the Tents of Kedar.* *Psal.* 120.5.

Thirdly, when he dwelleth amongst a corrupt people, let him converse little with them, and separate himselfe from them in conversation, or live like a Pelican in the Wildernesse, *Psal.* 102.6. and when he comes abroad amongst them, doe as those doe who dwell amongst a people, where the sicknesse is, that is, have his Antidot or Amulet with him, that he be not infected with corruption.

The Priest was guilty of the peoples sins, and therefore as great a sacrifice was offered for him, as for the whole people; we have personall sinnes enough to be charged for, but when we are charged likewise for the sinnes of the people, and be guilty of them, then it will be a fearefull reckoning, happy are we if we can say I am free from the blood of this people, *Act.* 20.26.

And the Lord said to Satan, the Lord rebuke thee, O Satan, which may be thus construed; I will rebuke thee Satan, for it is the manner of the Hebrewes to speake of themselves in the third person, as if they were speaking of another, as *Gen.* 4.23. *Hear my voice ye wives of Lamech*, that is, my wives, so *Gen.* 19.24. *The Lord rained from the Lord*, that is, from himselfe, so *Esth.* 8.8. *Write unto the Iewes in the Kings name*, that is, in my name. So here, *The Lord rebuke thee, O Satan*, that is, I will rebuke thee. Or it may be the speech of the sonne to the father, desiring the father to rebuke him; here he desireth his father to rebuke, and *Marc.* 1.26. he himselfe rebuketh, for the actions *ad extra* (as they speake in the Schooles) are common to all the three persons; when the father doth rebuke, he rebuketh by the sonne, and by the holy Ghost, and when the sonne doth rebuke, he rebukes from the father, and by the holy Ghost;

and

The sacrifice for the Priests sinne was as great as the sacrifice of the whole people.

The Hebrewes speake of themselves in the plural number.

Adiones ad extra sunt a patre authoritative, a filio vero subauthoritative, the father rebukes from himselfe, and the sonne from the father.

and when the holy Ghost doth rebuke, hee rebuketh from the Father and from the Sonne.

The Lord rebuke thee, O Satan.

What is meant by rebuke here? the Seventy translates it *ἑσθίω*, it is not a simple rebuke then, but conjoynd with opprobry and shame; the Greeke Fathers afterward called the censures of the Church, as excommunication, &c. *ἑσθίω*.

Satan is accursed of God with a last and most fearefull sort of excommunication *Maran-atha* or *Shan-atha*, *Dominus venit*, *Iude* 14. the lesser sort of excommunication is used in the Church for the destruction of the flesh, and saving of the spirit, 1 Cor. 6. 5. and I gave them to Satan, that they may learne not to blaspheme, 1 Tim. 1. 20. but this last and fearefull sort of excommunication, is a finall and totall rejection of the party; when one was excommunicate by this first sort of excommunication, he was to be reputed as a Publican, none might eat with him, salute him, or converse with him; what a fearefull thing is it then in these times that Witches should be so familiar with the Divell, salute him as their Master, banquet with him, dance with him, and more than that, to lye with him, *these that are without*, 1 Cor. 5. 13. what have we to doe with them? the Jewes would not meddle with the Samaritans, because they were Apostates from their Religion, and fearefully excommunicated, they brought 300 Priests, and 300 Trumpets, and 300 Bookes of the Law, and 300 Boyes & they blew with the Trumpets, & the Levites reading, accursed the *Cutteans* in the name of *Tetragrammaton*, or *Iehova*, and with the curses both of the Superior and Inferior house of judgement, And they said, Cursed is hee that eateth the bread of the *Cuttean*, hee that eateth the bread of the *Cuttean* or *Samaritan*, is as hee that eateth Swines flesh, and let no *Cuttean*

What is meant by rebuke here,

The manner how they excommunicated the Samaritans.

Druſus en Tilmideni qui sephor tanhuma etiam dicitur.

be a Profelyte in Israel, neither have any part in the Resurrection, these curses they wrote upon tables, and sealed them, and sent them through all Israel, who multiplied also their great *Anathemas* or curse upon them: If the *Samaritans* were so execrable to the Iewes, that they would not eate with them, nor salute them that were thus excommunicated, what a fearefull sinne is it then to salute the Divell, to eate with him, who is given over to that last and fearefull curse. They said, *thou art a Samaritan, and hee's a Divell*, *Ioh. 8. 48.* they hated them as if they had beene Divells, should not then men and women much more hate the divell himselfe, and count his bread execrable,

And the Lord said to Satan, the Lord rebuke thee, O Satan.

Observe that all the defence of the Church against Satan, is onely in Christ, *I have prayed for thee Peter that thy faith might not faile*, *Luc. 22. 32.* Now that ye may understand this the better, how Christ protecteth his Church, it shall not be amisse to marke the Epithites that are given to Satan in the Scripture; and then to observe the Epithites given to Christ contrary to these, for defence of his Church.

First the Divell is called *Abaddon*, *Apollyon*, *Revel. 9. 11.* and *Ashmoderus*, *Tobit. 3. 8.* A destroyer; but Christ is called *Iesus* a Saviour, *Mat. 1. 21.* *Thou shalt call his name Iesus, for he shall save his people from their sinnes.*

Secondly, the Divell is called *ὁ ὀνόμας*, *That evillom* *Mat. 37.* But Christ is called *Iesus* the Iust, *Act. 3. 14.* *He denyed the holy One and the Iust.* So *1 Ioh. 2. 1.* *We have an Advocate with the Father, Iesus Christ the Righteous.*

Thirdly, the Divell is *ὁ ἐχθρός*, an adversary, *1 Pet. 5. 8.* *Your adversary the Devill like a roaring Lyon, walketh about, seeking whom he may devour,* he ever setteth himselfe,

The Epethites of Christ, and the Epithites of Satan are opposite.

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himselſe againſt us; but Chriſt is called *Emmanuel*, God with us, *Matt. 1. 25.*

Fourthly, the Divell is called the accuſer of the brethren, *Revelat. 12. 10.* but Chriſt is our Advocate, *1 Ioh. 2. 1.*

Fiftly, he is called the Tempter, *Mat. 2. 3.* but Ieſus Chriſt is called the Comforter, and the conſolation of Iſrael, *Luc. 21. 25.* *primogenitus mortis*, *Iob. 18. 13.* The firſt borne of death, (as many of the Fathers expound it) but Chriſt is *principium & primogenitus ex mortuis*, the beginning and the firſt borne from the dead, *Coloff. 1. 18.* *Revel. 1. 5.* by whom we ſhall live and riſe againe.

Seventhly, the Divell is that roaring Lyon that ſeeketh to devour us, *1. Pet. 5. 8.* but Chriſt is that Lyon of the Tribe of Iuda, the roote of David who hath prevailed mightily, *Revel. 5. 5.*

Laſtly, the Divell is that Old Serpent who ſtingeth us to death, but Chriſt is that Serpent liſt up in the Wilderneſſe, that whoſoever looketh upon him and beleeves in him, ſhould not periſh, but have everlaſting life, *Iohn 3. 15.*

The Prophet *Zachariah*, ſaw in a viſion foure hornes riſing up to moleſt and trouble the Church, but he ſaw foure Carpenters come to beat downe theſe hornes, *Zach. 1. 18.* This is the comfort of the Church, that there is no tentation that ariſeth from Satan to trouble her, but the Lord hath a hammer to beat it downe, & ſi *venenum in Diabolo*, *antidotum in Chriſto*, and if there bee poyſon in the Divell, there is a remedy for it in Chriſt.

The Lord rebuke thee, O Satan.

The Apoſtle *Iude*, verſe 8. gathereth out of this place and out of the fight betwixt *Michael* the Archangel and the Divell about the body of *Moses*, that men ſhould not revile thoſe who are in authority. *Michael* is God bleſſed for ever, Satan is a condemned ſpirit,

A great ſinne to curſe the Magiſtrate.

yet *Michael* will not raile against him. The Devill is a condemned spirit, and we are bound to pray against him; but we are bound to pray for Magistrates of whose salvation we hope well, therefore we are not to curse them; the Lord commanded his people to pray for *Nebuchadnezzar*, and for *Babylon*, *Iere.* 20. 7. and the Apostle willet them to pray for all that are in Authority, *1 Tim.* 2. 2. yea although they be infidels; *David* heart smot him for cutting off the lap of *Sauls* garment, *1 Sam.* 24. 5. and should not their hearts smite them, who raile against Princes, much more for killing of them, the Lord will make the fowles of the heaven to discover this wickednesse, although it be secretly spoken in their chambers, *Ecclef.* 10. 20.

The Lord rebuke thee, O Satan.

Quest.

What if a man should be tempted by Satan appearing in a visible forme, what should he doe? whether should he use arguments out of the Scripture to repell him or not?

Answ.

He should doe nothing but turne his face to God, and weepe upon him, and desire that the Lord would rebuke Satan. Christ the Mediator could hold argument with him, because he was God blessed for ever; but never one else could hold stich with him, *Eva* by reasoning and keeping purpose with him, got the foile.

Ob.

But ye will say that in spirituall temptations we may reply to him out of the Word, why then may we not reply to him out of the Word, if he should visibly appeare to us.

Answ.

The case is not alike, for when the devill tempteth us by inward tentations and suggestions, they are but the messengers of Satan, and they are not so subtil tentations, for they are mixed with our thoughts, and therefore may be the more easily answered; but when he comes in proper person, then his wickednesse

is more spirituall, *Galath. 6. 12.* therefore wee should turne to God, and desire the Lord to rebuke him.

What are we to thinke of those Exorcists who take upon them to cast out the devill?

That gift was an extraordinary gift bestowed onely upon the Church in her infancy, and it served not simply for edifying of the body of the Church; the gifts which served simply for the Church were, *Ephes. 4. 10.*

11. Apostles, Evangelists, Pastors and Teachers. The Apostle, *1 Cor. 12.* reckoneth up other gifts which were not simply necessary for the Church, but onely for her infancy; as the gift of healing, the gift of tongues, and this gift of casting out devills; if the Highpriest after the captivity should have put in two counterfeir stones in the breastplate, and called them *Yrim*, and *Thummim*, would not this have beene a falsehood in him, when the gift ceased, to use the signe? so now when there is no such gift in the Church, to use the name, this is but a deceit.

Gifts necessary for the building of the Church were of two sorts.

First, extraordinary, as Apostles and Evangelists.

Secondly, ordinary, as Pastors and teachers; other gifts were onely for the infancy of the Church, the matter may bee cleared by this example; A Prince when he is a child he hath need of a regent, of counsellors, and boyes to play with him; but when the Prince cometh to maturity of age, the Regent ceaseth, and his Playfellows, but not his Counsellors; so the Church in her minority had Apostles and Evangelists, as her regents; and shee had these gifts of tongues, healing, and casting out of Divels, as her playfellows, these cease now; but Pastors and Teachers as her counsellors remaine still with her; when Satan is cast out, now by Exorcists this is not *exedimur*, by force

Quest.

Ans.

Gifts simply necessary
for the Church.

Gifts necessary for the
Church in her infancy.

Gifts necessary for the
Church of two sorts.

Simile.

Ierusalem taken for the City, and for the people in the City.

force to cast him out, but onely by collusion, he goeth out, but he returneth againe.

Even the Lord that hath chosen Ierusalem rebuketh thee, as if he should say, I have decreed that *Ierusalem* shall be built, although thou hast set thy selfe against this, yet thou canst not hinder it; *Ierusalem* is taken here, first, for the City *Ierusalem*, and then for the people gathered to that City out of the captivity.

No counsell can stand against the counsell of the Lord; see what *Gamaleel* said, *Act. 5. 38.* if this Counsell be of God, we cannot hinder it; yee may see what strange impediments, were cast in to hinder the building of the Temple, although it was Gods purpose to have it built againe, there was an hundred and thirteene yeeres before it was finished, after the foundation was laid; First, it was hindered by craft, *We will build with you, Ezr. 3.* then by bribes, *They hired counsellors to weaken the hands of the people, and troubled them in building, Ezr. 4. 5.* Thirdly, by false accusations by letters, *Ezr. 4. 6.* Fourthly by force, *Ezr. 4. 23.* Fifthly, by the Kings edict, *Ezr. 4. 21.* Lastly, when they could doe no more they hindred them by taunts, and mocking, *if a foxe goe up with his taile, he will destroy this worke. Nehem. 4. 3.* yet because the Lord had determined to build it, it must be builded, the Counsell of the Lord stands sure for ever, therefore in *Zachary* it is compared to Mountaines of Brasse, and the gates of hell shall not prevaile against it.

The Lord hath chosen Ierusalem, although the Lord made choise of *Ierusalem*, yet this notable vine which he planted degenerated, *Iere. 2. 21.* and then he rejeected it, and brought great desolations upon it, *Esay 29. 1.* I will make *Ierusalem* like *Ariel*; when *Ierusalem* killed the Prophets then he sprinkled it with blood like *Ariel*, the Altar which was sprinkled with blood.

Is not this a brand pluckt out of the fire?

As if the Lord would say, he is new brought out of the captivity, and therefore no mervell though his cloathes be yet soiled.

There are three sorts of wants in the Church; First, wants of necessity; Secondly, occasionall wants; Thirdly, contracted wants; wants of necessity are these, when God with-draweth the meanes, that the Church cannot have them; when the people were in the Wildernesse, and sacrificed there, they had neither wine nor oyle to joine to their sacrifice, yet their sacrifice was accepted, because it was a want of necessity; so the Highpriest in the second Temple he wanted *Vrim*, and *Thumim*, and he wanted the holy oyle, therefore he was not called in the second Temple, *Vultus Iehovae*, but *vir multarum vestium*, the man with the many cloathes, because he had five ornaments belonging to him, which none of the rest of the Priests had, although he wanted this holy oyle yet he was accepted, and his sacrifice, because this was a want of necessity.

Secondly, occasionall wants are these, when men for the time cannot so conveniently have their defects supplied; as *Num. 10. Eleazar and Ithamar*, when they should have eaten the sinne offering in the holy place; they forgot to eate it, and suffered it to burne, because they were in such griefe for *Nadab*, and *Abihu*; *Aaron* taketh the defence of them in this case, and sayeth such things have befallen me this day, and no mervaille, that both I and my sonnes should have forgotten to eate the sinne offering in the holy place, *Num. 10.* if wee being in our sinne, should have taken upon us to purge the sinnes of the people, *should it have beene accepted in the sight of the Lord?* *Moses* accepteth of this occasionall want, because they were in great griefe, it was no mervaille that they forgot to eate it; So they now late-

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Three sorts of wants in the Church.

Wants of necessity what.

The anointed of the Lord.

Occasionall wants what.

The Israelites learne corruption in the captivity.

Contracted wants what.

ly comming out of the captivity, no mervaille that *Ioshua* was not so handfomely dressed, as hee should have beene, for in their captivities they contracted much corruption, as in *Egypt* they forgot their Circumcision, and that was called *opprobrium Egypci*, *Iosb. 5*. Under *Antiochus attraherant praputium*, for teare they drew the skin of their prepuce that they might not be knowne to be Iewes, and the Apostle alludes to this, *Circumcisisus es? noli attrahere praputium*, *1 Cor. 7. 18*. And when they were in *Babylon* they married strange women; and no mervaille that his cloathes were now soiled and foule when he was lately come out of the captivity; a man that is newly risen out of the ague, no mervaille that his colour be not good, and if hee be weake and fall, we excuse him.

Thirdly, there are contracted wants; and these are not excusable; if a man should drinke untill he were drunke, and then stagger and fall, no man will excuse him, as they doe him who falleth through sickness; the Lord that excuseth *Ioshua* here for his occasionall want, he will not excuse *Vrijah* the Highpriest when he brings the paterne of the Altar of *Damascus* to *Ierusalem*, *2 King. 18. 11*. This is a contracted guilt, and not occasionall; when our forefathers came out of popery first, no mervaille that there were great wants amongst them, and that they favoured of the dregges of *Rome*; but now when we have lived so long out of popery, and yet desire to be backe againe to *Egypt*, what a shame is that, the Lord will not be beholden to idolatrous *Egypt* to borrow any thing from her: Christ stands here for the occasionall wants of the Highpriest, but not for the contracted wants; our fathers lived in *constituenda ecclesia*, and we live in *constituta ecclesia*, and that which was tolerable in them, may be abomination in us: God accepted of their little knowledge

but he craves a greater measure of knowledge of us, because we live in the sunne shine of the day.

And he answered and spake to them that stood before him, saying, take away these filthy Garments.

And he answered, that is, he began to speake according to the manner of the Hebrewes, for no speech passed betwixt him and the Angels before.

Thomas marketh well that Christ speaketh after one mannerto the Angels, and the Angels speake another wayto Christ; for when Christ speakes to them, he is *sicut agens illuminans & revelans*: but when the Angel speakes to Christ, he is *Velut passum, admirans, consulens, & accipiens revelationem ab eo.*

And he spake to those that stood before him.

That is, ministered unto him. The Angels are ministering spirits to serve Christ, but they are ministering spirits to attend vs, as a Nurse doth her young infant, they attend not Christ to defend and protect him in danger, for he is their head; they onely Minister to him: therefore when the devill cited the Psalm to Christ, *Cast thy selfe downe, for he hath given his Angels charge to keepe thee*, this place was falsely cited two wayes by Satan, First, he leaveth out *in all thy wayes*, Secondly, he applyed it falsely to Christ, *they shall keepe thee*, this part onely belonged to *Christus mysticus*, to Christs members, they keepe Christs members in all their wayes, but they keepe not Christ himselfe; Christ hath procured this their ministry to us, and he is that Ladder, up which they goe up and downe to serve us, *Gen 28.12.*

Take away the filthy garments from him.

It may be asked here, how the Angels could take away *Joshua's* filthy garments; seeing they have no hand in our justification or sanctification: Christ the mediator justifieth us, and the holy spirit sanctifieth us.

To answer is to begin to speake.

The Angels serve Christ but attend us.

Quest.

Ans.

God speaks oftentimes
after the manner of
men.

Some parts of Prophe-
cies and visions are not
to be expounded literal-
ly.

This is but spoken *humanitus*, after the manner of men, for as men cause their servants to take away the foule cloathes off the person, which is to be brought before them, and put new apparrell upon him, as *Ioseph* was brought before *Pharao*; so doth the Lord speake here after the manner of men.

Those parts of visions and Prophecies which seeme contrary to other parts of Scripture, we are not to expound them literally; but we are to hold that they were onely done in vision. Example, *Jeremiah* is commanded to carry his girdle to *Babel*, and there to hide it beside *Euphrates*, *Iere. 13. 4.* these words we cannot expound them literally, but in vision for *Jeremiah* was never yet in *Babel*. So we are not to expound the Prophecy literally, when it is contrary to piety, but onely in vision as when *Hosea* is bidden marry a whore, *Hos. 1. 2.* This was onely in vision; Thirdly, when they are contrary either to decency or good manners, as when *Ezekiel* is bidden goe naked, and to eate his bread baken with mans dounge, *Ezek. 4. 12.* so we are not to take this vision literally, that the Angell did any thing in our sanctification or justification. In the parable of the rich glutton hee desired that *Abraham* would send *Lazarus*, that he might dip his finger, & put it upon his tongue; in heaven the glorified soules have no fingers as yet, nor in hel the damned have no tongues yet; but because we cannot conceive spirituall things but by bodily things, therefore it is expressed after this manner; *So every knee in heaven and earth shall bow, Phil. 2. 10.* there are no knees in heaven as yet to bow to Christ, but this is spoken to our capacity, for when we would doe homage here below, we bow the knee; so heavenly worship is here figured by earthly gesture. And to him he said, behold I have caused thine iniquity to passe from thee, and I will cloath thee with change of rayment:

Pardoning

Pardoning of sinne here is expressed by putting off foule cloathes, and putting on a new garment.

The Lord delightes to see his Priests cloathed in holiness, *Psal. 122. 16.* and to *put on righteousness as a garment, Job. 29. 14.* and the Hebrewes observe that *Cohen* a Priest, and *Caban* a Bridgroom come both from one roote, because the Priest when he commeth before the Lord, should be adorned like the bridgroom; the Apostle saith, *That as many as were baptized into Christ, have put on Christ; Galat. 3. 27.* which is a speech borrowed from the custome used in the primitive Church; for those who were *Adulti* or cometo age, when they were to be baptized, came to the Church the Sunday before the *Pascha*, and put upon them white cloathes, therefore the day was called *Dominica in albis*, and they were called *candidati*; if white cloathes and holiness becommeth every Christian, when he entereth into Christianity, how much more should Preachers study to put on righteousness when they enter to this holy calling; but many now dare be bold to come in before the Lord with their soiled, and filthy cloathes, as if they had lye amongst the pots of *Egypt*.

Secondly, some come in, and they have not these *mutatarius vestes*, changed apparell, but they had rather *superindui*, to put one some shew of holiness above, but not to lay aside their old sinnes. They make the outside of the platter cleane, but within it is full of uncleanness, *Matth. 23. 25.*

Thirdly, others come in with their garment of Linsey-Woolsey before the Lord, ye shall not know of what profession they are, like Sceptikes doubting of all things, now standing for popery, now for the truth, now broching this heresie, now that.

Fourthly, some come in before the Lord with their

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woollen

כהן *Sacerdos.*

כֶּהֵן *sponsus.*

The custome in the Primitive Church, when they baptized those that were cometo age,

Four sorts of Garments unbecoming a Minister,

Great purity required
in Ministers.

wollen cloathes, the Lord by *Ezekiel*, cap. 44. commandeth expressly that the Priests should wear no wooll in the sanctuary but linnen, and out of the sanctuary when they were about their secular affaires no linnen but wooll, and therefore the Iewes proverb was when they saw a worldly minded Priest, they said, there goeth the man with the wollen cloathes; Ministers, of all men, should study to have their cloathes cleane, and see that their garments be not spotted with the flesh, *Lev. 23*. It was a great change in *Israel*, when the Nazarites who were purer then snow, whiter then milke, more ruddy in body then rubies; when they became blacker then a coale, *Lamen. 4. 7*. So now it is a great change, when Ministers whose Garments should be pure and holy, shining as the wings of a dove covered with silver, and like her feathers covered with yeallow gold, come in as though they had lien among the pots, *Psal. 68. 13*. Many now that should come in *Candidates* before the Lord, are fettered and intangled with the affaires of the world, yea they come in Loadened with thicke clay, *Habak. ch. 2. 6*. having greater care to heape up gold then to gather grace to uphold them in the day of their trial, when Satan shall accuse them, for being cloathed with filthy garments, as hee did *Ioshua* the Highpriest here.

Quest.

Ans.

Justificatio $\left\{ \begin{array}{l} \text{totalis} \\ \text{partialis.} \end{array} \right.$

And I will cloathe thee with change of raiment.

Ioshua's finnes being pardoned already, how is his sinne pardoned anew againe?

There is our totall justification, and our partiall justification; *Ioshua* had his totall justification before; but this was his partiall justification; God pardoned him those finnes which hindered him in his Priestly office: an example, not unlike unto this we have, *Esay 6. 7*. When the *Seraphim* came with a coale and touched the lippes of *Esay*, this was his partiall justification when he pardoned

done him those finnes which hindred him in his calling, *Esay 6.*

But ye will say; get we not the remission of all our finnes, *simul & semel.*

Although all finnes both by past and to come are remitted to the child of God in Gods eternall counsaile, yet the finnes not yet committed, when they are committed; and repented of in our sense and feeling, then they are pardoned when we feele them to be pardoned, *Peccata praterita remittuntur per formalem applicationem* (as they speake in the Schooles) *futura vero virtualiter tantum; praterita in sese, futura in subiecto vel persona peccante.*

And I said, let them set a faire crowne upon his head.

God never beginneth a worke but he perfecteth it; this we see in the worke of creation. God rested not untill he had finished all his workes, so in the worke of his providence, *Psal. 65. 11. Thou crownest the yeere with thy goodnesse.* Thirdly, in the worke of redemption, Christ left not off this worke till he said *consummatum est.* Fourthly, in the worke of sanctification, *Phil. 3. 6. He that hath begun a good worke in you will performe it untill the day of Iesus Christ.* The Lord bringeth to perfection every good worke begun in us, he is not like the man in the Gospel; who began to build a house, but was not able to finish it.

This is a great comfort to the children of God, who find many impediments in the worke of their sanctification; the child of God saith sometimes with *Rebecca, Gen. 25. 22.* It had been better for me, never to have conceived; he feeleth the flesh striving against the spirit, as *Iacob* and *Esau* in their mothers belly, and sometime he feeleth the messenger of Satan buffetting him, and hanging so fast on, and fettering him by the way, that in his owne sense and feeling, he thinks this worke will

Ob.

Ans.

Whether we get remission of all our finnes, *simul & semel.*

God never beginneth a worke but that which he perfecteth,

The comforts of the children of God,

will never be finished, but yet he may take heart to him in this, as God brought home *Ioshua* out of the captivity, cloathed him with change of apparell, and lastly, put the crowne upon his head; so shall the Lord finish that good worke which he hath begun in us, *Philip*. 1.6.

They put a Crowne upon his head.

The Kings Crowne differed from the Priests crowne. First in name, the Kings Crowne was called, *Gnaterah*, the Priests was called *Mitznephah*; Secondly, in the matter, the Kings Crowne was of pure gold; the Priests was *fascia*, of silke mixed with gold, and it was called *tiara*. Thirdly, they differed in the forme; and lastly, in the use, the Kings Crowne was typicall, and civill also for government in things civill; the Priests was onely typicall. Secondly, the things that were joyned with the Priests Crowne were more vive types of Christ, then the Kings Crowne was; for his Bells typed Christs propheticall office, his white garments his Priestly office, and the Crowne his Kingly office; he was a more vive representation of Christ, than the King was.

And they put a Crowne upon his head.

There are three sorts of crownes; first, the crowne of profession, common to all Christians, *Revelat.* 3. 11. *Hold fast that thou hast, let no man take thy Crowne.* Secondly, a ministeriall crowne which belongeth to faithfull Pastors, *Phil.* 4. 1. *Therefore my brethren, my joy and crowne.* So *1 Thess.* 2. 19. And thirdly, the Crowne of glory, *1 Pet.* 5. 4. The crowne of the Pastor, is his people converted by him, *Prov.* 17. 6. *Childrens children are the crowne of old men*, [*Gnatereth*] *corona*, commeth from [*Gnatur*] *cingere*, *1 Sam.* 24. 23. When *Saul* and his men invironed *David*, then they are said [*Gnatur*] *cingere*; when the Grandfather hath his childrens children

The difference betwixt the Kings Crowne and the Priests.

עטרה *corona regis.*

מצנפת *cidaris vel corona sacerdotis. Exod.* 28. 4.

Three sorts of crownes.

dren compassing him about, what a crowne is that for him? so a Ministers crowne shall be this, when his people converted by him, stands about him like a crowne; The Priest under the Law in the time of his dayes, laid aside his crowne, *Ezek. 24. 17.* and in time of joy and gladnesse, put it on againe. Many now a grieve may lay aside their crowne, and trample it upon the ground, for grieve that they have been so negligent in their Calling. What joy can a man have when hee remembreth his great negligence in his ministry, and sloth in the Lords businessse? he should not be so negligent if he would alwayes remember that last crowne of glory which the chiefe Shepheard shall give, *1 Pet. 5. 4.* A crowne that fadeth not away. The crownes below here, wherewith men were crowned, were made of grasse, of Lawrell trees, of linnen, of wooll, and the best of them but of gold, which all are fading crownes, but this crowne is *ἀσκήσιον & στέφανον*, an incorruptible and durable crowne that cannot fade nor vanish away.

So they set a Mitre upon his head, or a crowne upon his head. After that *Joshua*, by the assistance of the Angel, had resisted Satan, given him the foyle, and had gotten the victory, the Lord in signe of this victory, and to confirme *Joshua* in the Priesthood, after hee returned from the captivity, setteth a crowne upon his head.

This is a great comfort to all Christians, but chiefly to faithfull Ministers, that although they suffer persecution, be carried, as it were, into captivity, accused by Satan and the wicked in the world, yet if they constantly stand out and resist Satan, and stop the mouthes of those wicked instruments of his, by their good life and holy conversation, they may be assured the Lord will

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give

Simile.

ἀσκήσιον, immarcescibilis, nunquam marcescens; item flos quidam sic dictus quod non marcescat, sed decerptus asseruatur, & cum cuncti flores defecere, made factus aqua, reviviscat. *Plinius lib. 2. cap. 11.*

give them a crowne, even the Crowne of life, Revel. 2.
 10. *Feare none of those things which thou shalt suffer; be-
 hold the Diuell shall cast some of you into prison, that
 yee may be tryed, and ye shall have tribulation ten
 dayes: be thou faithfull unto the death, and
 I will give thee a Crowne
 of life.*

Of

Of the eating of holy things.

Levit. 22. 10. There shall no stranger eat of the holy thing: a sojourner of the Priest, or an hired servant, shall not eat of the holy thing: But if the Priest buy any soule with his money, he shall eat of it, &c.

THE LORD made a twofold distinction of meates under the Law. First, of cleane and unclean meates, and that is taken away now; for to the cleane all things are cleane, *Titus. 1. 15.* The Hebrewes call that which is unclean [*Piggul*] a polluted thing, that is, a thing that is eaten after the time; and *Aquila* translateth it ἀπιβαντον, that is, a thing to be rejected or refused; And the Apostle useth the same word when he is speaking of meates, that *nothing is ἀπιβαντον, to be refused, if it be received with thanksgiving, 1 Tim. 4. 4.*

The second distinction of meates was this, some were cleane by the Law, but yet if they were eaten by persons who had no right to eat them, then they were unclean to them; Thirdly, if they ate them not in the appointed place; and fourthly, if they eat them not in due time.

First, somethings the Priests might eat and their sonnes, but not their daughters, *Numb. 18. 9.*

Here we must marke a difference betwixt the legall promises, and the spirituall promises; the legall promise is, the Priests and his sonnes shall eat of it, but not their daughters; but the spirituall promises are made to them and to their children, and to all that are a farre off,

פגול Abominatio
res abominanda. pro-
prie dicitur de carne
factoris & coloris tetr.

The difference betwixt
the legall promises, and
Evangelicall promises.

A difference betwixt
the morall and cere-
moniall Law,

Why the servant borne
within the house and
bought with money,
might eat the holy
things.

even as many as the Lord our God shall call, *Acts chapter 2. verse 39.*

Secondly, the legall promise was made to the Priests and their sonnes, but not to their daughters; but in the spirituall promises there is no difference betwixt *male and female Galat. 3. 18.*

There were other things that their daughters might eate of, as well as their sonnes, and the servant that was bought with money, or borne in the house, and the Priests daughter who was a Widdow, or divorced, and returned to her father againe, having no children, all these might eate of the lesse holy things, *Lev. 22. 11, 12.*

Observe first a difference betwixt the morall Law and the ceremoniall; the morall Law putteth no difference in the worship of God betwixt the sonne, the daughter, the man-servant, nor the maid-servant, nor the stranger, *Exod. 22. 10.* but the ceremoniall Law alloweth the Priest to eate, his sonne to eate, his daughter to eate, his servant bought with his money to eate, and his servant borne in the house to eate, but not the stranger, *Levit. 22. 10, 11, 12.*

Againe, the servant that was bought with his money, and he that was borne in the house might eate, to signifie unto us, that they who are borne within the covenant, & they who are bought with the price of Christs blood, although strangers before, are partakers of Christs sacrifice; but these who are strangers still, are not partakers of his holy body. The Priests daughter when she returned home to her father againe, might eate of these lesse holy things; so we being married to the law, and it having *dominion over us, Rom. 7. 1.* we were out of our fathers house, and might not eate of this holy bread; but being *dead to the law, Rom. 7. 4.* and divorced from our sinnes, as Widdowes,

we may come home to our fathers house, and be partakers of the holy things.

Secondly, what things the Priest and his sonnes might eate; that which was *ignitum iehove*, the sacrifice which was burnt to the Lord by fire, as the sinne offering and the Trespasse offering, the Priest and his sonnes might eate of them, but not his daughters; so the Shewbread, *Levit. 24. 9. and it (the Shewbread) shall be Aarons and his sonnes, and they shall eate it in the holy place; for it is most holy unto him, of the offerings of the Lord made by fire.*

What things the Priest and his sons might eat.

The Priest and his sonnes might onely eate of the Shewbread, but not his daughters, but in necessity others might eate of it as well as the Priest and his sonnes, as *David* and his men in necessity eate of it, *1 Sam. 21. 6.* if they might eate of it in necessity, much more might the Priests wife and his daughter in their necessity eate of it.

Quest.

When the Priest asked *David* whether his men were cleane or not, that they might eate of the Shewbread; whether might he have given them that bread in the time of their uncleannesse to eate of it in their necessity or not?

Ans.

If it had beene in extreame necessity, he might have given them of this bread to eate, to save their lives, although they had beene in their uncleannesse; but he could not have given them it in their lesse necessity, when they were uncleane.

A rule of the Jewes.

The Jewes have a rule, where thou findest a command to doe a thing, and a prohibition to forbid a thing, and they both cannot be kept, then thou must leave the negative and fellow the affirmative. Example, a Nazarite is forbidden to shave his haire, and the Leper is commanded to shave his haire. Now when a Nazarite becomes a Leper, which of these two shall

he follow; hee shall leave the negative precept which commanded him, not to shave his haire, and he shall follow the affirmative, and shall shave his haire. So the Priest is forbidden to give his daughter any of the Shewbread, againe he is commanded to provide for his family, now his daughter is like to sterve for hunger, which of those two shall he follow; he is to follow the affirmative here, and to leave the negative. So in the Sabbath, &c.

The Place where they
eate the holy things.

Thirdly, the place where they were to eate the holy things: some things they were to eate by the Altar, that is, in the Chambers of the Priests hard by the Altar, some they were to eate in *Ierusalem*, and some they were to eate in any part of *Canaan*.

Some things they were to eate in the Chambers nere the Altar, *Ezek. 42. 14*, those things in *Levit. 10. 12*, they are said to eate at the Altar.

When *Ezekiel* describeth the Temple here, he meaneth the Temple under Christ, and the maintenance of the ministry under the Gospel, as the Priests who served at the Altar under the law, eate of the rest of the sacrifice in their Chambers: so the ministers under the Gospel should be maintained now. *1 Cor. 9. 13*.

Secondly, the lesse holy things they eate the in *Ierusalem*, the Paschall Lambe was eaten within *Ierusalem*, and not in the Temple, therefore it was of those lesse holy things.

Quest.

The Paschall Lambe being the chiefe thing that represented Christ, how is it reckoned amongst the lesse holy things?

Ans.

Why the Paschever was
reckoned a lesse holy
thing.

It was reckoned amongst the lesse holy things, because there was little of it burnt, but it was eaten by the people. Secondly, it could not be eaten as a Sacrament in the Temple, for the distinction of the families, they must eate it severally, they all could not eat it in the Temple.

Temple. So the first Tithe was but a common holy thing, or lesse holy, and it might be eaten any where, but the second tithe was the more holy tithe, and therefore behoved to be eaten in the Temple before the Lord.

Lastly, when they might eat it.

Some things they were bound to eate the selfe same day that the things were offred, as the flesh of the sacrifice of the peaceoffering, *Levit. 7. 15.* some things might be eaten that same day that they were offered, or upon the morrow, as the sacrifice of the vow, or a free-will offering, *Levit. 7. 16.* But they might eate none of the flesh of the Sacrifice upon the third day after it was offered, but it was to be burnt with fire, *Levit. 7. 17, 18.*

Now time, place, distinction of persons, and distinctions of meats are all taken away, and it entereth not in at the mouth which defileth a man, but that which cometh out of the mouth defileth him, *Matth. 15. 11.* there is no meat now, that is uncleane in it selfe, but it becommeth uncleane to them that receive it not with pure hearts, *Tit. 1. 15.* Vnto the pure, all things are pure, but unto them that are defiled and unbelieving, is nothing pure; but even their mind, and conscience is defiled, and every creature of God is good, if it be received with thanksgiving.

1 Tim. 4. 4.

When they were to eat the holy things,

No meat of it selfe uncleane.

Of

Of pollution by the dead.

Num. 29. 11. He that toucheth the dead body of any man, shall be uncleane seven dayes.

Man more uncleane
than any other creature.



He pollution of man above other creatures sheweth the effects of sinne which causeth death, *Rom. 6. 23. Hee that touched a dead beast was but uncleane untill the even, Levit. 11. 24.* but he that touched a dead man, was *uncleane for seven dayes*. So he that touched the grave or the bones of a dead man was uncleane, and therefore they were commanded to bury the bones of the dead, when they found them in the way. *Ezek. 39. 15. And the passengers that passe through the land, when they see a mans bone, then shall he set up a signe by it, till the buriers come and bury it.* This signified such as were dead in trespasses and sinnes, *Eph. 2. 1.* and such as have their consciences defiled by dead workes, *Heb. 9. 13, 14.* those are uncleane.

What the legall pollutions taught the Iewes.

And those legall pollutions taught the people of God how carefull they should be that they defile not themselves with sinne, or communion with dead and sinnefull workes as the Apostle saith, *touch no uncleane thing, 2 Cor. 6. 17.* and be not partakers of other mens sin, *keepe thy selfe pure, 1 Tim. 5. 22.*

The Iewes adde to many of the Lawes of God.

Whosoever toucheth one that is slaine with a sword in the open fields, shall be uncleane seven dayes, Num. 19. 16. And the Iewes adde, he that toucheth the sword which killed the man, shall be uncleane; but this is an addition of their owne. So the Lord commanded that the Nazarit should drinke no wine, & they adde, nor come
necre

here unto a Vineyard. So the Lord commanded that they should not cary burdens upon the Sabbath, *Iere. 17.* but they added, that it was not lawfull for a sick man to take up his bed upon the Sabbath. *Ioh. 5.* So the Lord commanded that they should goe no further but a Sabbath dayes journey upon the Sabbath, but they added that it was not lawfull to stirre out of the place upon the Sabbath. So the Lord commanded them that they should abstaine from the drinke offerings of the heathen; but they added that they should abstaine from the wine of the Gentils. So here the Lord saith that *Whosoever toucheth one that is slaine with a sword, shall be uncleane untill the even.* But they adde, whosoever shall touch the sword which killed the man, shall bee uncleane untill the even.

The touching of the bodies of the dead shewes us what unregenerate men are in the sight of God, they are dead while they are alive. *1 Tim. 5. 6.* they are like rotten graves, *their throte is an open sepulchre, Rom. 3. 13.* and they are like whited Sepulchres which indeed appeare bentisfull outwardly, but within are full of dead mens bones, and all uncleannesse, *Matth. 23. 27.*

What are we to thinke of the bodies of the Saints, when they are lying in the grave, whether are their bodies, *corpora pura, or impura?*

They are neither *corpora pura*, nor *impura*, *sed non pura*; they are not *impura*, because their sinnes are pardoned; they are not *pura*, because they are as yet under the corruption and punishment of sinne, but the wicked, who lye downe with their sinnes in the dust, their bodies are *impura*, filthy and uncleane.

The bodies of the Saints being not *impura*, therefore the soules of the glorified might come to such bodies againe, as *Moses* in the transfiguration was there in soule and body, his glorified soule came to his body

k k

againe,

Quest.

Ans.

Whether the dead bodies of the Saints in the grave be pure or not.

A difference betwixt
the glorified soules, and
sinfull soules, entering
into their bodies againe,
Sumus de purgatorio.

Quest.

Ans.

In what case the Iewes
sinned when they tou-
ched a dead body.

again, because it was not a sinfull body now, but a body lying under corruption as yet, but when *Lazarus* soule returned to his body, we must not thinke that *Lazarus* soule was a glorified soule (for a glorified soule returneth not to a sinfull body to dwell in it againe) but the union betwixt the soule and the body was loosed at this time, and the soule was still in the sinfull body, *tanquam in sede, non tanquam in organo*, that is, it was still in the body, although it did not animate the body.

Whether did he Iewes commit sinne when they touched a dead body or not?

There was *irregularitas* here, *sed non peccatum*, for for there is not a sinne where there is not a law forbidding it, for sinne is the transgressing of the Law. The Lord saith not, *ye shall not touch the dead*, but he saith, *he that toucheth the dead shall be uncleane untill the even*, Then there is a Commandement added, that a cleane person shall sprinkle him with water upon the third day, and upon the seventh, *Num. 19. 19.* So that although he be not commanded, not to touch the dead, yet if he have touched the dead, he is commanded to wash himselfe. So there is not a Commandement forbidding a man to touch a Leper, but if he had touched a Leper there was a Commandement given that he should not enter into the congregation untill he was purifieth, and if he did enter before he was purifieth, he transgressed the Commandement and sinned.

The

The comforts in Death.

Eccles. 7. 1 Better is the day of death than the day of ones birth.



IN the former part of this verse, the Preacher sheweth, that *a good name is better than precious ointment*, and then he subjoyneth, *better is the day of death, than the day of ones birth*, as if he should say, a mans good name and his report is better knowne after his death, than when he is alive, and then his good name smelleth like the Wine of Lebanon, which in his life time may be many wayes blotted.

He preferreth the day of our death to the day of our birth, and hee saith, that the day of our death is better.

A thing is said to be [*better*] sundry wayes, first it may be *better* in it selfe; but not to the person; so it is said, that *it had beene better that Iudas had never beene borne*, it made more for the glory of God that Iudas was borne, but it was not better for himselfe.

Secondly, things are said to be *better*, when they seeme to be *better* to a carnall and corrupt man, as hee saith, that *a living dog is better than a dead Lyon*, Eccles. 9. 4. that is, he had rather live in a base estate here, than to be in best account amongst the dead.

Thirdly, some things are *better* for this present estate and condition of life than others, as *better is a dinner of hearbes where love is, than a stalled Oxe and hatred there with*, Prov. 15. 17.

Fourthly, some things are *better* for a man in the state of grace, and for his soule, as *it is better to be a doore keeper*

The cohesion of the words.

On thing is said to be better then an other sundry wayes.

One thing is said to be
better then another
comparatively.

keeper in the house of God, than to dwell in the tents of wicked men, *Psal. 84. 1.* So it is better to goe to the house of mourning, than to the house of feasting; and sorrow is better than laughter, *Eccles. 7. 2, 3.* So, the day of a mans death, is better than the day of his birth.

Next, let us consider, why the day of death is better than the day of ones birth; because, man is borne unto trouble, as the sparkes flye upward, *Iob 5. 7.* but the day of his death, is the end of all his miseries, and therefore is properly called, mans day, *Iob 18. 20.* The day of a mans death is better then the day of his birth, *Luc. 2. 29.* Now lettest thou thy servant depart in peace, *1 Sam. 28. 15.* Why hast thou troubled me? *Iob 3. 13.* For now should I have lien still and beene quiet, I should have slept; then should I have beene at rest. The Councell of Toledo marketh that Christ wept not at Lazarus death, but at his resurrection; and this should teach us to moderate our griefe when our friends dye, and those whom we love best, *If ye love me, saith Christ, yee will reioyce because I goe to my father, Iob. 14. 28.* So we should reioyce when wee see our friends goe to our Father, and count the day of their death better then the day of their birth.

The day of death is
worfe to the wicked.

The day of a mans death, is better than the day of his birth, to the children of God it is better, but to the wicked, it is much worfe; the child of God saith in his death, as Christ said, *consummatum est*, then all teares are wipt from their eyes; but to the wicked, it is their worst day, as the child of God saith, *consummatum est*, so they say, *inchoatum est*, *Luc. 16. 25.* Remember that thou in thy life time receivdest thy good things, and Lazarus his evil things, but now he is comforted, and thou art tormented. Death is worfe to the wicked man, therefore his death is called, the death of the uncircumcised, *Ezek. 28. 12.* and he dyeth as a foole, *2 Sam. 3. 33.* but the children of God die in the Lord, and their death is their rest.

It may seeme, that to be borne is better than death, *Iob. 16. 20.* *A woman when she is in travell, hath sorrow, because her houre is come, but as soone as she is delivered of the child, she remembreth no more the anguish, for joy that a man is borne into the world.* She rejoyceth that she hath brought forth a Sonne, but we rejoyce not when one dyeth, therefore it may seeme that the day of ones birth is better then the day of his death.

Ob.

It is better for the woman that she hath a child borne for the continuation of her posterity, and therefore she rejoyceth; but the day of the child's death is better for himselfe than the day of his birth, because then there is an end put to all his miseries.

Answ.

In what case may a man choose death rather then life?

Quest.

Answ.

We may chiefly choose death rather then life onely to be rid of sinne, as *Paul desired, to depart and to be with Christ. Phil. 1. 23.* but this was onely to be delivered from the body of sinne; to prevent sinne, it is better not to be, than to be, *Eccles. 4. 3.* for he hath not seene the evill worke which is done under the Sunne: Again, it is better for reprobates that they had never beene because of their damnation, as it is said of *Judas, It had beene better for him that he had never beene borne. Matth. 26. 28.* and it is better to be dead then living, that a man may be freed of sinne. There is *esse Physicum & esse morale*; it is better for a wicked man to be, than not to be, *ratione Physica*; because he commeth nearer to God who hath his being of himselfe; but it is worse to him, *quoad esse morale, & magis ostendit non esse, cum carentia pœna, quam esse cum pœna*, that is, it is better for him not to be, & without punishment, than to be, and be punished eternally. There is in man instinct, reason, and faith; instinct teacheth him onely to seeke the preservation of his body; reason goeth somewhat higher, and hath some respect to vertue and honor,

Stoici ne faceretur virtus, & Romani ob inam gloriam mortem optarunt.

Ob.

Ans.

but yet it is not a right guide to man here, when hee wisheth to be dead for feare of shame and such worldly inconvenients; but faith seeth farther, and wisheth this dissolution, because it knoweth that the body and the soule shall be joyned together againe after they are separated and purified from sinne. A man must not wish death, or the grave although, he be *bitter in soule*, *Iob. 3. 20.* and afflictions be upon him, but onely for sinne.

If it be said, death destroyeth the substance of man, but sinne destroyeth onely an accident in man? therefore death should not be desired for the eschewing of sinne.

Death is not a totall destruction of a man, neither is a man turned into nothing when he dyeth, neither wisheth he death that he may not be, but that this Tabernacle may be dissolved, that he may have, *A building of God, an house not made with bands, eternall in the heavens. 2 Cor. 5. 1.*

Observe that men looke diversly upon death. First, as it is an enemy to nature, and so all men abhorre it. And the naturall man in this respect calleth it a bitter death, *1 Sam. 15. 3.* Hagag said, *Surely the bitterness of death is past.* Secondly, some looke upon it as the wages of sinne, *Rom. 6. 32.* then it is a more bitter death, and thirdly, some looke upon it as a passage to life, and then it is to be wished, but not for it selfe, but for another end, as when a sicke man desireth a bitter potion for his healths sake; for no evill of punishment is to be desired for it selfe.

There are two periods set downe here, our birth, and our death, and not our life. It is the manner of the spirit of God in the Scriptures to set downe the two extremes, and to leave out the midst, as *Psal. 21. 8.* *the Lord shall keepe thy going in, and going out,* that is all

thy wayes, so *Exod. 8. 11. 5.* And all the first borne of the land of Egypt shall dye from the first borne of Pharaoh that sitteth upon the throne, unto the first borne of the Maidservant, that sitteth behind the Mill, here the rest of the people are left out for shortnesse, and the two extremes are expressed, so *Num. 6. 4.* from the kernell to the huske, here the wine which is the midst is left out, so *Iob. 24. 20.* The wombe shall forget him, and the wormes shall feede sweetly upon him, here the birth and the grave include the whole life. So here are set downe our birth and our death our two graves, the grave out of which we come and the grave unto which we goe; *Iob* joynerth these two together, *Naked came I out of my Mothers wombe, and naked shall I returne thither, Iob. 1. 21.* he was not to returne back to his Mothers wombe againe, but he was to returne back to the grave againe the second wombe, and Christ joynerth the belly and the grave, *Matth. 12. 40.* For as *Jonas* was three dayes and three night, in the Whales belly. So shall the some of man be three dayes and three nights in the heart of the earth, hence it is that the inferior parts of the earth are both called the Mothers wombe, and the grave, *Psal. 139. 15.* My substance was curiously wrought in the lowest parts of the earth, that is in my Mothers wombe, and as no man hateth the belly that conceived and bred him; so no man should hate the grave which is his second mother.

He marketh the two extremes here the birth and the death, and passeth by our life, to teach us the shortnesse of our life; the Scripture describeth the shortnesse of mans life sundry wayes? First, he calleth our dayes *anni numeri*, that is, which may bee easily numbered, *Iob. 16. 22.* when a few yeeres are come (yeeres of number) than I shall go the way, whence I shall not returne, so *dies numeri* signifie a few dayes, *Nam. 19. 20.* so
homines

*homines numeri, a few men, Dent. 4. 27. So Ezek. 12. 16. and Esay. 10. 19. The rest of the trees of his Forrest shall be number, that a child may write them, that is, they shall be few, and here Iob saith, when yeeres of number are come, that is, a few yeeres that may be easily numbered, to note the shortnesse of his dayes. Secondly, our life is called *saeculum*, Psal. 17. 14. Thirdly, our yeeres are reduced to three score and tenne, and if by reason of strength, they be fourescore, yet is their strength labour and sorrow, for it is soone cut off, and we flye away; if a man outlive threescore and ten, he payeth interest for those yeeres, much sorrow and griefe.*

Then our yeeres are compared to *the dayes of an hireling*, Iob 7. 1. which was a short time, the yerres of an hireling were but three yeeres, and the Lord to shew the suddaine destruction that should come upon Moab, he saith, Esay. 16. 14. *Within three yeeres, as the yeeres of an hireling, and the glory of Moab shall be condemned*, that is, it shall shortly be condemned, so Iob saith, his dayes are like the dayes of an hireling, that is, they are very short. They are compared to monthes, Iob. 14. 5. the number of his monthes are with thee. Then they are compared to dayes, and to an artificiall day from the sunning, to the setting of the Sunne, *they are like grasse which groweth up, in the evening it is cut down and whitereth*, Psal. 90. 6. and to a watch in the night, which was but three or foure houres, *vers. 4.* then they are compared to an houre, then to a moment, and last to nothing, Psal. 39. 5.

So our yeeres for the shortnesse of them are compared to a post, Iob. 25. *Now my dayes are swifter than a post, they fly away & see no good, they are passed away as the swift ships, as the Eagle that hasteneth to her pray.* Marke the gradation here. First, Iob compareth his dayes, *a post*, a post goeth on in his journey very swiftly, when

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one horse wearieth he will take another, and so goeth on; but yet he must rest sometimes: Therefore hee goeth further and compareth them to the *swiftest ships*, that are called ships of desire, the ship will not weary day nor night, yet there may come a contrary winde and make her stay; therefore he goeth higher, and he compareth his dayes to the *Eagle*, which of all fowles is the swiftest to catch pray, and nothing can stay her untill she have obtained it. So mans dayes wearies not, nothing can stay them in their course, but they flye away, and hasten to their end.

So mans life is compared to the *weavers shuttle*, *Iob. 7. 6.* this comparison would be marked, for the shuttle carieth the threed within it, and the weaver tosseth the shuttle too and fro untill the threed be spent, and then he cutteth it off. So time is the weaver that tosseth the shuttle, and our dayes are as the threed within the shuttle, which peece and peece are spent, and then death cutteth them off. So they are compared to a smoke and to a dreame, or to a vapour, *Psal. 49.* or to the breath of ones mouth, and to this the Apostle hath reference, when he saith, what is your life? it is even a vapour that appeareth for a little time, and then vanisheth away, *Iam. 4. 4.*

Now that our death may be comfortable unto us; first, we must remember that we are mortall, *Gen. 2. 17.* In that day that thou eatest thereof, thou shalt dye the death, *Symachus* translateth it, *Mortalis eris*, the consideration of mortalitie in *Abraham*, made him to say that he was but dust and ashes, *Gen. 28. 27.* It is appointed unto men once to dye, but after this the judgement, *Heb. 9. 17.* If men dyed not, they could not obtaine life eternall, for *flesh and blood cannot inherit the Kingdome of God, neither doth corruption inherit incorruption*, therefore we must either die, or be changed; And this corruptible must put on incorruption,

corruption, and this mortall must put on immortality, and then we need not to be afraid of death, for it shall be swallowed up in victory, 1 Cor. 15. 50. as the Wise man saith, Eccles 14. 12. Remember that death is not long in comming, and that the covenant of the Grave is not shewed unto thee; The Lord sheweth unto us that we are all mortall, and that we must dye, but he sheweth not in particular the time when we shall dye, and therefore we should be ready at all times.

Secondly, remember the advertisements of death, when thou art faint and weary, those are Gentlemen Visiter to death, when yee feeble those messengers, remember that the sound of their Masters feet is behind them, 2 King. 6. 32. We are called in the Scriptures, [bene hhaloph] Prov. 31 8. Children of change; and the lockes of our haire are called [mahhaliphoh] mutabiles Iudg 16. 13. because they are soone changed, when our haire beginneth to change once, that is an advertisement to death, as the wise man saith, but many men take no notice of those advertisements, when a Sergeant commeth to arrest a man, the man absenterh himselfe, and will not seeme to be at home; yet notwithstanding the arrestment is valide, and holdeth good in the Law: so those advertisements of death, although thou neglect them, and seemest not to be at home, yet the arrestment shall hold good, and thou shalt be enforced to answer at the day appointed.

Thirdly, looke upō the death of others, for that he looketh seriously upon the death of others, he cannot chuse but that he must remember his mortality, 2 Sam. 20. 14. When Amasi was wallowing in his blood, all the people stood still and lookt upon him; when people behold the death of others, then it should put them in minde of their owne death.

Fourthly, acquaint thy selfe often with death, that it
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see me not a stranger to thee when it cometh, *Hierome* set the skull of a dead man before him daily, and the *Anchorites* of old scraped with their nailes some part of their owne grave every day; *Put not the evill day farre from thee, Esay 22.12.* When the Lord called the Jewes to mourning, yet they put the evill day farre from them, and they said, *Let us eate, let us drinke, for to morrow wee shall die, 1 Cor. 15.32.* Many men live now as though they should never dye, they make a covenant with death, as the Prophet saith *Esay 28.16- We have made a covenant with death, and with hell are we at agreement.* But they are deceived, death is unmercifull, it will mak a league with no man, this league is made only in the imagination of their owne hearts.

Fiftly, consider the comforts which we have against the grave, it is very terrible in it selfe, it is called a *pit*, *Esa 38.18. darknesse and the Land of oblivion, Psal. 88.13. The shadow of death, Iob. 10. 21. corruption and destruction,* and for the power of it, it is said to have *gates and doores, Iob 38.13.* and a *soule, Esay 5.14. [Hirhishbah sheol naphshah] the grave hath enlarged her soule;* so to have *bands Psal. 49.16 and 89.49.* so to have a *menth, Ps. 141.7,* so a *sting 1 Cor. 15.55.* all those Epithites are to shew how terrible and fearefull it is to a wicked impenitent sinner who lyeth down in it with his sins upon him, but to the godly it is *κοιμησις* a sleeping place; it is a place that all men, yea even the best must come into, *Jacob* made account to go thither *Gen. 27. 35.* and *Iob* desired to be there; *O that thou wouldest hide me in the grave, Iob 14.13.* Because he knew that it was *his house, Iob. 17.13.* Yea Christ himselfe was there, and sanctified it, first he bought the grave, the price of him that was valued, after that *Judas* had cast it backe againe, was given for a potters field, for the buriall of strangers, this is the first right which gentiles have to the grave,

הרחיבה שאל

נפש
dilatat sepul-
chrum animam suam.

because Christ purchased it unto them. Againe Christ was buried in Golgotha where his blood ranne downe upon the graves of the dead that were buried there. Thirdly, he hath lyen downe in it, and whereas it was loathsome before, now he hath perfumed it, so that we may safely lye downe in that bed in which his blessed body lay; and lastly he hath the key of the grave, to open it when hee pleaseth so that it hath no power to keepe us. *Revela. 1. 18. I have the keyes of hell and of death*, this is a singular comfort to us then who are the Children of God, so that we may say *better is the day of our death than the day of our birth.*

Sixtly, wee should remember that our dead bodies are within the covenant, and the Lord forgetteth them not: When *Jacob* went downe to *Egypt* the Lord promised to bring them backe againe, *Gen. 46. 4.* but how did the Lord bring him backe againe, seeing he dyed in *Egypt*? The Lord was with him when his bones were brought out of *Egypt*: so the Lord preserveth all the bodies of his Saints, and he keepeth all their bones, *Psal. 34. 20.* yea even when they are in the grave, because they are within the Covenant, therefore it is called, *domus viventium*, the house of the living.

Lastly, that our death may be comfortable unto us, let us remember that it doth not onely put an end to our miseries in this life, but it is the entrance to glory and everlasting happinesse, where we shall see the Lord and his Angels, and abide with them eternally; *Miseri* is renowned unto the worlds end, because hee saw the Lords backeparts onely; but we shall not onely see his backeparts, but we shall see him as he is, even face to face, *1 Iohn 3. 2. 1 Cor. 13. 12.* The Queene of *Sheba* heard many things of *Salomon*, and yet she haile was not told her, but when shee saw him face to face, then shee said, *Happy are thy men, happy are thy servants that stand continually,*

usually before thee, 1 King. 10. 8. So in this life wee heare many things of Christ the true Salomon and his kingdom, but yet the halfe are not told us, *for the eye hath not seene, nor eare heard, neither have entred into the heart of man, the things which God hath prepared for them that love him,* 1 Cor. 2. 9. But at the day of our death when our soule shall be separated from our bodies, then wee shall see these things, and shall say with the Queene of Sheba, *happy are thy men, happy are thy servants that stand continually before thee, and blessed are the dead that die in the Lord,* Revel. 14. 13. If wee consider these things seriously, wee shall be inforced to conclude with Salomon *here better is the day of death, than that day one is borne.*

* * *

Errata.

pag. 32. line 6 for Ezek. r. Eze. pag. 43. l. 15. for cate of this. r. cate not of this bread but other lesse holy things, pag. 68. l. 36. were essentially, r. as the cause and the effect. pag. 73. l. 8. r. first fruits. pag. 82. l. 20. dele done upon. pag. 95. l. 1. Pentecost, r. Pasche. pag. 101. l. 11. dele therefore. p. 114. l. 25. r. they blew not at all in the forty yeere, as *Isaias* holdeth, but in the forty nine yeere, pag. 156. l. 22. for nea bet. r. and his tonnes, but not his daughter. pag. 168. l. 27. for thee, r. his.

FINIS,